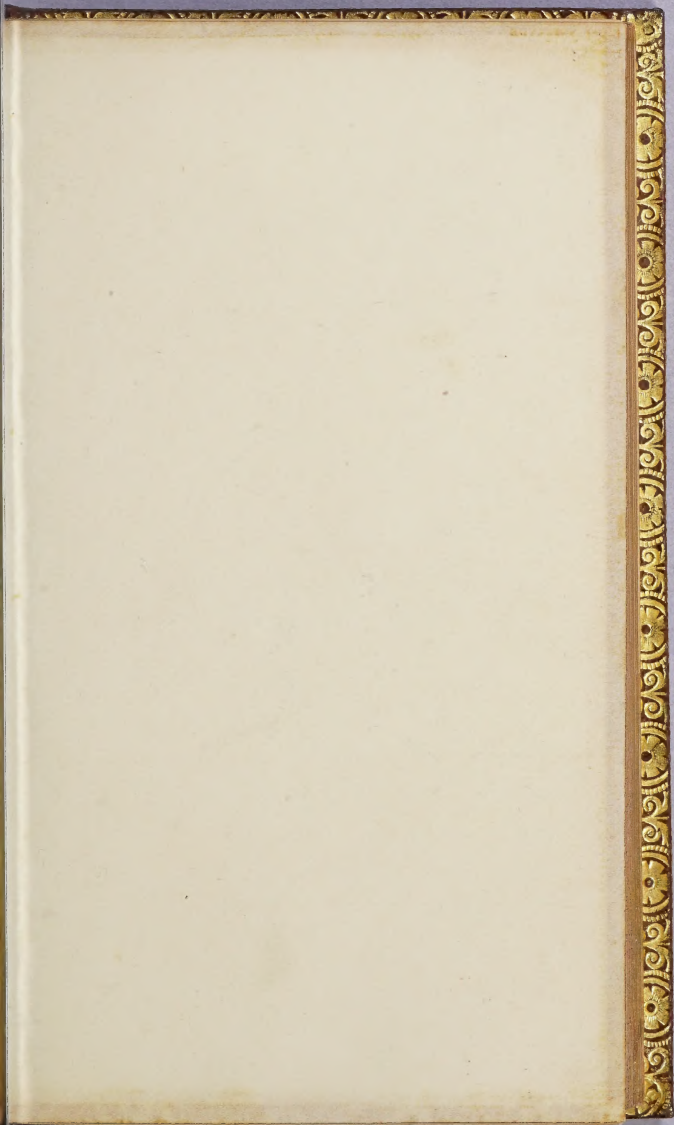




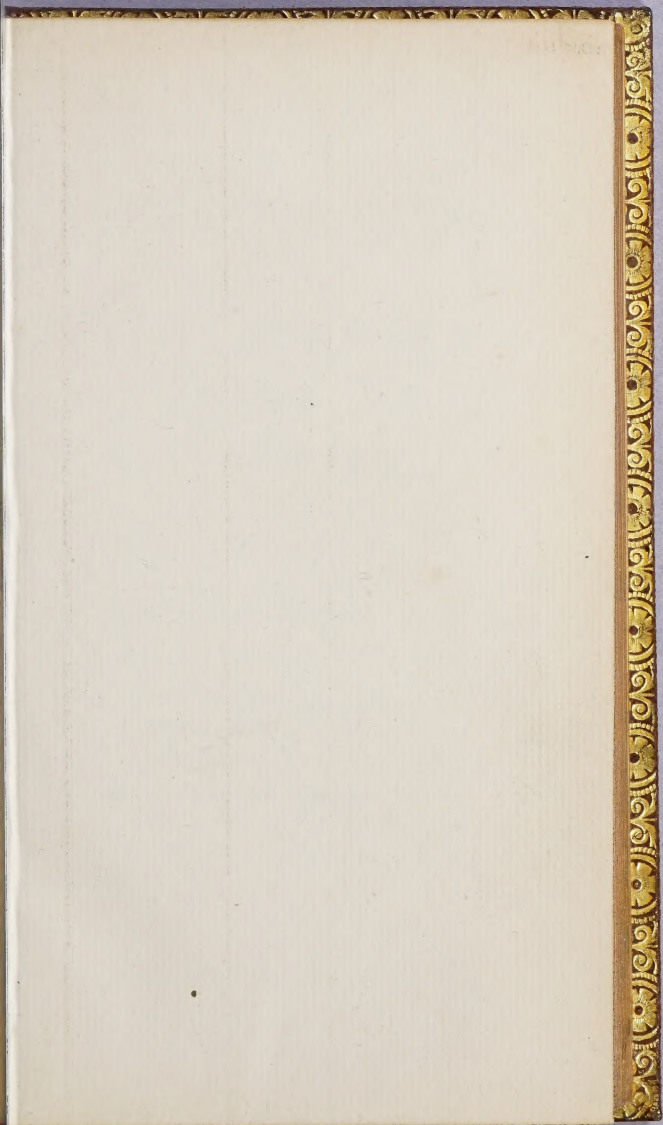
*John Carter Brown.*





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THE  
HOLY LIFE 4  
OF  
GREGORY LOPEZ,  
A  
SPANISH HERMITE  
IN THE  
WEST-INDIES.

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Done out of Spanish.

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The Second Edition.

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August. *De Moribus Ecclesiæ, lib. 1.  
c. 31.-----Videntur non nullis res hu-  
manas, plusquam oporteret, deservisse;  
non intelligentibus, quantum nobis eorum  
Animus in Orationibus profit, & Vita  
ad Exemplum, quorum Corpora videre  
non sinimur.*

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Printed in the Year, 1675.



RPJCB

# THE P R E F A C E.

Pious Reader, **JOHN CARTER BROWN**

**Y**OU are here presented with the Holy Life of Gregory Lopez, a lively pattern in these latter times of the Solitude Devotions and Mortifications, of the ancient Hermites. Before which I thought it necessary to give you a short Character of the Person, as to two chief practices of his life, his Devotions, and his Mortifications; that so the following Relation, in which several things at the first appearance may seem to you very strange, might be rendred more intelligible, and less surprizing.

Lo here, then, a Young Man, who, after he had in his Childhood lived about six years with an Hermite in Spain, was drawn from thence by his Parents, and made a Noble-man's Page in the Spanish Court; But there also, addicting himself, in whatever exterior employment, to continual Mental Prayer, at length, now twenty years old, left Court, Kindred, Relations, Country, and sought a greater solitude and recess for his Devotions in the West-Indies: where being perceived, af-



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ter he had first, with Prayer, and Fast-  
ing a whole Lent together only with  
Bread and Water, implored the Divine  
direction in what way he might best serve,  
and wholly devote himself to his Heavenly  
Majesty, he withdrew himself into the  
remotest parts inhabited by the Spaniards,  
and there in a Desert built himself a Cell,  
lying on the ground with only a Sheep-skin  
or two under him, making, during his whole  
life, only one meale a day, and in his for-  
mer times eating no flesh, but feeding on  
wild fruits and herbs (amongst which in  
some places Purslane and Wild Quinces  
were a good part of his diet) and on Maiz,  
or Indian Corn parched; without asking  
this of any one; but as God, by the gift of the  
Spaniards, or many times also of the wild  
Indians from time to time made provision  
for him; and so spent day, and night,  
whenever not asleep, in Prayer.

Wherein also he chose for his first Exer-  
cise only those words of the Lord's Prayer  
Fiat voluntas tua, sicut in cælo, & in  
terra, Thy will be done, as in Heaven so  
on Earth: Amen, Jesus. By which words  
he implored the Divine Grace, in all things,  
both to do, and to suffer, God's will:  
God's will be done both in, & on, Him, in

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*an entire resignation of himself to it; and by Him in a perfect obedience of it; Even as God's will also is done in Heaven by the Holy Angels the Citizens thereof; in their punctual obedience, there, to all his commands, Psal. 102. Which practice he continued for the three first years of his retirement, repeating these words mentally at every respiration, or taking of his breath; whatever other necessary exteriour employment at some times might happen to detain him: there being indeed no external action, whether common or also sacred, as reading the Scriptures, or pious Books, but that well consisteth with internal*

*Prayer: (As Nehemiah's Neh. 2. 4, 5. heart was lift up in Prayer*

*whilst he made his addresses to King Ahasuerus): And the Apostle's Precept of praying always, with much care and reflection, may be observed in a literal sense: as also we read of several Saints that had attained by custome to a perpetual sense of God's Presence, and converse with him, in the transaction of their most serious secular affairs: And the Angels or Seraphims, that had no rest night or day from saying, Holy, Holy, Holy, [Apocal. 4. 8.] yet are not hereby excluded from all other offices or*

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service. But here we may well conceive this Devotion of Gregory's not always performed with the same degree of attention and application of mind, but admitting some remission, as accompanied with other necessary actions, or also recreations: And again; that the recital of these words, after a custome and habit thereof, became much more easy, as he said; [chap. 26.] and so readily recurred to his mind, that it would have bin the greater difficulty to forbear them: as things accustomed run in our fancy, when we would chase them out of it: and as we see a Musician's fingers after long practice, even whilst he discourseth, to play on the same tune, and observe all the same its accustomed stops and motions. Nor will he wonder at such an holy exercise, its not being totally extruded or intercepted by other actions, who well considers the strange agility and volatileness of the Mind, and how hard a thing it is to think steadily on one thing only at once; And he that observes the great industry one, much encumbered with secular affairs, must use to perform his devotions without other thoughts intruding and molesting them, may apprehend the same difficulty of one much practised in devotions to transact other affairs without a mixture of these. Yet, in this time  
so

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so holily employed, he saith, he was not free from many terrible Temptations, [many of them, we may suppose, from the concupiscences of the Flesh, in such a restraint of his nature from all its contents; and perhaps others yet higher from Satan, (such as St. Basil, † Ep.ad. Chilonem, one well experienced in this way, mentions to his Scholar Chilo, † when designing such a retirement), as the Usefulness of such a life for the common Good, or Vain-glory in the singularity of it; Curiosity for news, and the knowing of impertinencies already forsaken; Inconstancy in his purpose; Distrust of subsistence, and the like;] which, he saith, chiefly assaulted him in the remission of his attention to his Prayer, and that his doing the same thing with a greater fervour of spirit and devotion was his best and usual remedy for repelling them.

His Three first Years spent in this Exercise, he advanceth to another, wherein this Voluntas Dei is compleated; A perpetual Act or Exercise of Love: the loving of God with all his mind, all his soul, all his strength; and his Neighbour in the same manner as himself; (which is the summ of God's Law & of his Will); an Exercise never varied or declined from,



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till the day of his death; and which *Act of Love* always accompanied whatever his other exteriour or interiour actions: his former *Mental Words* being now more sublimed into *Affections*, which he vented in continual *Doxologies* to God; in *Prayers* and *Intercessions* for his Church, for the Conversion of the World to the true Faith, and of Sinners to an holy Life; as also for the particular relief of those persons who declared to him their necessities, as very many upon experience had of the efficacy of his *Prayers* came, in their distress, to desire them. The effective expressions he used in these *Exercises*, he said, were usually such as those of the *Psalmist*---Praise the Lord all ye Nations, praise him all ye peoples---Bless the Lord all ye works of the Lord; praise him, and glorify him for ever---Let all the earth adore and bless thee, O Lord.

This Exercise of Love he continued, when alone, in deep silence (saith Father Lofa, a constant observer of his daily practice for the six last years of his life,) all the day (never entertaining sleep in the day time, though in so hot a Climate) and all the night, except some part thereof, (which, by reason of his great abstinence, was only some few hours, wherein he took  
his

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his rest, after having spent some part of an hour each morning in the reading of the Holy Scriptures: (which he had, by the frequency of reading them, and a most excellent Memory, as it were all by heart, and in the words of which

he (like our Lord ||) many times returned his answers, and advices with a strange operation of them upon his Consulters): Ne-

[Mat. 4. 4, 7,  
10. Luk. 10.  
28. Jo. 7.  
38.

ver using any Candle-light, nor having his Head covered; without walking abroad, or taking the wonted pleasures of Solitude, the Prospect of a flowry Field, a beautiful Wood, a Crystal stream, or so much as suffering himself to descend into a pleasant Garden adjoining to the House he lived in. And in this Exercise he remained so fixt and constant, as, when asked what he would do to prepare himself for Death; or in the assault of some strong Temptation; or, if he were a Priest, for saying Mass; he answered, the same, and nothing more than that which he then did: for that he was then actually giving to God all he had; And more he could not give, unless of his mercy he bestowed it on him: And in his last sickness, demanded, whether his pains did not a little distract his mind

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mind from this his Exercise, he answered  
ni un punto, Not a jot. In his receiving  
and making Answers to, those that came to  
visit and confer with him, the same Exer-  
cise was still continued; he much recom-  
mending the practice of Nehemiah, praying  
to God, as he spake to the King; and of  
the Macchabees, fighting and praying:  
And, on all necessary occasions of his  
Neighbour that required aid & assistance,  
he more willingly betook himself to Prayer,  
than to other external means, saying; It  
was better, to negotiate with God, than  
with Men: (God, who we are sure can do  
our business effectually; and who in all our  
needs expects to be solicited: ) and, as to  
discoursing with others even of spiritual  
matters, that It was better to speak  
with God, than of him.

Out of the same habit of Prayer ordina-  
rily the Discourse that passed at his Meals,  
and in common Conversation, if not Spirit-  
ual, he spiritualized unto himself, and e-  
levated it to such an higher sense, as non-  
rished his Devotion, and afforded matter  
of Doxology, or Prayer; of which you may  
see many instances in the Fifteenth and  
Twenty-eight Chapters of his Life, fol-  
lowing herein the frequent example of our  
Lord; who, when the Samaritan Woman  
was



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was speaking of the water of Jacob's Well, discoursed to her concerning the water of the Spirit, in his power to bestow on those that ask it of him : and, from the People's following him for Corporal food, took an occasion to discourse of their seeking after that Bread that would never perish ; and of the Living Bread of his Body and Blood exhibited in the Eucharist : Upon restoring to the Man born-blind his Corporal sight, preached to his Auditors how He was the true Light of the World whom who followed not walked in darkness : Upon the Jew's pouring out water drawn from the Fountain of Siloah, and offering it on the Altar in the Feast of Tabernacles, told them that the Living Waters flowed from him ; inviting all that were athirst to come and drink freely of them : Upon the Jew's asserting of their freedom, as being the Children of Abraham, discoursed of the Spiritual Bondage all wicked men, however descended, or of whatever visible Church members, suffered under Sin ; and that all such were the Children of their Father the Devil. So, upon Thomas's curious Enquiry after the way and the place whither our Lord said he was to go shortly, Jo. 14. 5. Answered him. That He himself was the Way ; And, that none could  
come,

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come, or be admitted, to the Father, but by and through him. And, upon Philip's, again, desiring, that he would only shew the Father to them and this would satisfy them, Answered him; that He was in the Father, and the Father in him; and that the words and works he spake and did were those of his Father; and that in the one they saw the other, framing a Reply for Edification, where the Request relished of Curiosity. Thus also Gregory imitating this great Master purified all he spake, or heard, and sublimed it into Devotion, and Meditation of Heavenly things.

This his continual Interior Employment made him also so great a lover of Silence, as he became a most exact observer of it all his life: and, upon a certain occasion, he told Father Losa, that for two years space he sealed up his mouth without speaking more than to salute his Host or Entertainer, whom he saw only once in four and twenty hours. And the same Father Losa affirms, that in all the time he lived with him, though watching him very narrowly, he never heard him speak an idle, that is, as he explains it, a needless word. Upon the same constant internal entertainment of his Mind, when any came to visit him, among which were several Noblemen  
and

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and Bishops, he continued silent, even though the discourse happened to be of spiritual matters, unless he were asked some Question, and that also thought by him pertinent; or, where seemed to him some manifest necessity (yet of which he was a severe Judge) in which cases he spake very freely. See Chapter the Eighteenth of his Life, and Chapter the Tenth. Of which Silence he gave Father Lofa one time this reason; that, after he had betaken himself to Solitude, he accounted all men better and wiser than himself; and therefore, unless asked, never counselled any, nor made himself a Master to others. Therefore also, though well seen in all sorts of Learning, Divine, and Humane, (of which more by and by) yet, whilst others discoursed on such subjects in his presence, he sate by silent, and as one ignorant; and, asked afterward by F. Lofa, why, so well skilled in such a matter, he mingled not in the discourse, he answered, that He spake not what he knew, but what was necessary. And, in another Religious Man's company that discoursed much and eloquently on a pious subject, when he had sate a long time silent, being asked after his departure the reason of it, he said, That person was more edified by Silence, than by Speaking. And so



so it was, that the example of such his Silence had great effect on some of his Visitors, making them reflect on their own loquacity; and begat much reverence toward him in those frequenters of him that knew his great abilities: though with others it much diminished his reputation for a time; who upon his fame expecting great matters, and entertained with silence, accounted him a Fool: Knowledge being a treasure so rarely concealed, that those, who do not shew it, are judged not to possess it. A thing well known to him; and this a Mortification, and mastery of himself, he much rejoiced in. And, upon the frequent observation thereof, he being asked, How one could attain so easily to hide and conceal those Graces, Vertues, and good parts, God had given him, he answered, That such a thing was not hard to one that had a lively Faith. For, if a man certainly believes, that whatever vertues he hath are seen in the Court of Heaven, what will such a one regard their not being known in the Village of this World? And so, from his own Behaviour suitable to his Faith, the Village of this World hath lost the knowledge of much of his true worth, and Christian Perfection.

Thus much of Gregory's admirable observation

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servation of Silence, and living in a continual Act of Prayer, and the Love of God; which things yet are not so strictly to be understood, as that he spent not some time as it were for his recreation, but in order also to God's, and his Neighbour's, Service, in several sorts of Divine and Humane Learning. For, we read in this Relation of his Life † † Ch. 8. 10. of his great knowledge both 16. 18. 25. in the Ecclesiastical and 27. 28.

Imperial History: in that of the several Orders of Religious, their Founders, and Progress: Of his accurate skill in Geography, Anatomy, Physick; that he had great judgment in the properties and natural vertue of Herbs; that he was well read in the Mystical Theologists, Thaulerus and others; and in Saint's Lives, and other Spiritual Books. Which Books, besides that learning he had acquired in Spain, probably were communicated to him by his charitable Hosts in those places where he was entertained; they being persons of quality, and one of them a Priest, in whose house he lived about Four Years; He being also endued with a most admirable Memory charged with no Secular affairs, or objects, nor muddied and clouded with the fumes of a gross, compounded

pounded, or intemperate Diet; (of which his Memory himself said, that he never forgot any thing that with care he committed to it); and with a most sharp Wit, and clear Judgment, as appears every where by his prudent Answers; and, by the help of these, reading Books with great celerity & speed; so that Father Losa saith of him, that he read over a Book in ten Hours, which would have held another a Month; and that in about twenty Hours he read over St. Teresa, so as to give a ready account of any particular therein: and lastly, by his perpetual Solitude and Silence, reserving all his time to himself; having lived thus for Twenty-nine Years after his leaving Spain, before Father Losa dwelt with him.

We read also there, that, being requested by a learned Divine upon some conference with him, he writ an Exposition of the Apocalypse; made a Chronology or Succession of Times from the Creation to Pope Clement the Eighth; Extracted, out of the Histories he read, a Summary of the Faith, Laws, Customs, Conversions of Nations; had a Globe, and a Map made with his own hands; made a Book of Physick containing many Experiments, and remedies easily procurable by poor people, and



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explaining several Qualities of Simples and Compounds : writ Meditations on the Life and Death of our Saviour, and on our Blessed Lady his Mother : writ many hands singularly well : And, as to some Corporal Employments also, that he cut out and made all his own Cloathes, fitting them better than others could for his infirmities; excepting his Hat, and Shoes; and also washed them himself; that, in his first beginnings so full of fervour, he spent some time in digging, planting with herbs, and otherwise cultivating, a little Garden adjoining to his Cell; yet doing these things still with a mental *Fiat voluntas in* his heart never omitted : And, after Father Lofa's sojourning with him, that after their Meal either he to Father Lofa, or Father Lofa to him read some pious Book; and when it was, that this his Companion admired his swift reading over S. Teresa's, and some other, Books, communicated to him, I suppose, out of Father Lofa's Library; or he had none of his own. Besides, the afternoon-Visits so frequently made to him by persons of all conditions, Laicks, Religious, Bishops, and the chiefeft Secular Governours, to whom he freely at all times permitted his service, are to be esteemed reasons of his Contemplation; and (be-

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sides that of his *Daily Intercessions*) to have bin very beneficial Charities to his Neighbour in the *Spiritual Advices* he gave them, frequently experimented very successful.

So that *Gregory's Life*, like that also of the *Ancient Hermites*, was a *Mixt Life*, not all *Contemplative*, and *Prayer*, but divided as it were between *God* and his *Neighbour*, (though much the greater part *God's*, contrary to the common lives of others): and his *Studies* and reading of *Books* may answer to their *Corporal Labour* mixt with their *Devotions*; and his making *Globes* or *Maps* to their making *Hurdles* and *Baskets*. All this then here said shews some intermissions and relaxations (allowed also by him *Chap. 19.*) of his mind from that height of *Contemplative Prayer* which he used at other times: Though some inferiour degree of such *Contemplation* may be said to accompany continually whatever other his employments. And with this I thought fit to pre-acquaint the *Devout Reader* more at large, lest he should apprehend, that in the following *Relation*, to make things seem the more admirable, they are represented such as are impossible; and should be discouraged from believing such a manner of life either imitable, or true.

From

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*From Holy Gregory's Devotions, to proceed to the other thing I named, his Mortifications. First then; in these his Devotions it was his custom to transact all things internally without suffering any thing outwardly to appear, unless it were kneeling, before his infirmities hindered it: He uttered no Groans or Sighs, though he said, he sighed and groaned almost a thousand times a day, and was almost continually talking with God mentally; he shed no Tears; did not lift up his Eyes, or hold up his Hands, or beat his Breast; whilst others in his presence discoursed of Spiritual matters himself kept Silence, perceiving, as he said, many that talked of God more for love of themselves, than of God. Having received in his beginning the Gift of Tears, he petitioned our Lord to take them away, (and was heard) being affraid to expose himself to the danger of adhering with his Will and Affections to any Spiritual Consolation, i. e. to something besides God: He kept a watch over his own Nature, as his Enemy; allowed her no content even in Spiritual things, of which he could hinder her; denied her every thing he perceived her to desire, and being asked, Why he dealt so severely with her, he answered, Because he had found*



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her false and treacherous unto him. This prudent Man discovered, that in any composition made with her she did overreach us, and that it was safer quite to wean her from, than to moderate, her desire; and much easier to deny her all, than to grant some, and deny her the rest.

For this cause, he also concealed what passed in his Interiour from the knowledge of others, to stop all entrance of Vain-glory into his Soul, and knowing how apt Nature is out of every thing to extract Self-love. For this, when asked also about his Parentage and Kindred (supposed to be Noble, from the great civility, gentleness, and confidence observed in his behaviour, when treating with Persons of Quality) he said, What mattered that? nor were they ever known; nor he supposed to bear their right Name. For this, He often changed also his Abode, when he began to be much esteemed, or well-treated; putting Nature frequently to her shifts, and reducing her to her former necessities: whilst the Divine Providence also by this communicated to more places the benefits of his Sanctity, and good Example. For this, he sat silent and attentive as a Learner, when others in his company spake of Divine matters; and, after so much  
reading

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reading and study, desired to seem a person of no understanding; and in general bare a great affection to Silence, as being one of the greatest Mortifications Nature can suffer, and the certain cure of a thousand oversights, she would still be making, in exalting her self, or detracting from others; and thus constraining her as it were into Solitude the beloved Companion of Silence: For, who saith nothing, what doth he in company? For this, he would not suffer himself to premeditate or compose what he was to say, before-hand, thereby to perform it the more plausibly; having observed himself formerly crossed and disappointed when he had such a design. For this, in any Favour done by him to his Neighbours he much desired, that God alone, not he, neither in whole, nor in part, might have the thanks: and therefore, when some Spiritual Persons (saith Father Lofa) went to him to propose their doubts, he sometimes did not answer them himself, but requested of our Lord to resolve them immediately unto them: and had his request granted him, see Chap. 15. For this, he had an aversion to Visits, for the Vain-glory that might lurk in them, (though never refused any) especially of Great Persons, and, after some time, humbly re-  
[ a 3 ] quested

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quested the Viceroy (who much loved, and was loved by, him) to forbear them. To keep Nature also the lower, he would not suffer her to take the common pleasures of Aire, Water, Earth, afforded to all the Creatures, not so much as that of a Garden joyning to his House; and, when he was in Mexico, departed thence before day, that she might not please her self with the fair Buildings, and other Ornaments thereof; using all art, as he said, that nothing of the Creature (as much as he could prevent it) might enter into his heart, that God might wholly possess it; and carrying himself as if he were far above, or far below, any entertainment this World could give him in any kind. His Infirmities were very great and frequent in his latter times, perhaps by reason of the crudities of his Herbe-and Fruit-Diet in his former; especially the Colick; and he made his one Meale a day with as much pain, as others do; pleasure, not able to swallow a bit of Bread unless moistened with something liquid; and yet he never discovered to others, nor to his Companion his pains, or maladies, nor eased Nature a little with complaining, or talking of them, or asking remedies for them, but as his looks and weakness betrayed them, and others questioning made him confess them. Again



Again, he exercised her in such a singular way of Poverty, as though he had reserved nothing of his own, lest his Flesh might perhaps abuse it to intemperance; and had distributed that which he had in Alms at his arrival in the West-Indies to the value of about eight hundred Crowns, yet, depending wholly on the Divine Providence, he never asked any thing of any person in what-ever his necessity, and though it were where he was not known for a Poor man; in his journeys from place to place, taking his rest at night without victuals or lodging, unless by any on their own accord, offered him; and so it was, that in a convenient time (though not without some sufferings) God still provided those that, unsued-to by him, in all places, whither he came, entertained and supplied him. It seems his strong Faith in God easily obtained of his Heavenly Majesty whatever he wanted: and the security and confidence, which by this Faith he had in such Providence caused such an extraordinary resolution: yet in this, wherein he was singular, he both admitted and commended the contrary practice of others that are in want, as well saying, he said, to Them, but not to Him. But, besides this, whereas Diet, Lodging, and Cloaths, are the

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Three great Necessaries for Man's Subsistence; For the first of these, Diet, he a Tong Man might conceive that in such a Southern Climate, where the hotter Sun makes a better concoction of such food, and Nature is more prodigal of many of her good things growing of themselves abroad without any cultivation or husbandry, might conceive I say, that such sustenance though not delicate, yet so nutritive, as would serve his turn, might be found in the fields or woods, or in a garden planted by him; as indeed it was. And though this, afterward, proved hurtful to his weak temper, yet such attempt of his I think, cannot be accused of temerity; since with such a simple, and coole, and the primitive Diet, many in the like Solitude have arrived to a very old age; and the Hermites were, mostly, long-liv'd. S. Paul the Hermite attained to an hundred and thirteen years, and S. Antony to an hundred and five; And since also, when a sickness or distemper happens after using such diet, it is no certain conclusion, that this Diet is the cause, and not some other accident: Nor, that what at the first some way disorders us may not with custome be rendred more digestible and nutritive. For the second, Lodging, it was easie either to find a Cave,

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have, or Grott, or build an Hovel; and two Sheep-skins served him for a Bed. And, for the third, Apparel, when his Habit was worne out, he might put himself into some Man's Service, till he gained wherewithall to buy another; as several times at first, when none given him, he did; and with a Month or two's labour could gain such a course one as he wore, being his own Taylor. Such grounds as these among others this Holy Tong man might have of a self-sufficing, and non-mendicant Poverty, and such as he intended should be no way burdensome to his Neighbours; nor, beg another man's, after he had given away his own.

[I do not say here but that in some of these things this Holy Man at the first might commit some excess, and be too severe to himself; but there is such a violent Concupisence, (I say not of the Holy Spirit always, but sometimes of the Superior Nature or faculties of those Persons, who have tasted much of the Spirit,) against the Flesh, as doth equal or transcend that, in others, of the Flesh against the Spirit; so that they think they have never enough mortified this their Enemy that ruins so many Souls, so as perfectly to destroy the roots of sin in her; and therefore some=



Sometimes they may make in this way some over-sights and exceedings, which the same Holy Spirit afterward in good time moderates and rectifies. But, how few are the faulty in this kin; and how apt is the World to blame those things for faults that vary from common practice, though indeed singular excellencies? ]

Lastly; It was his custome to take any one's part against himself: when any spake ill of him he not only excused not himself, but always excused them, earnestly, and constantly; first, as to their intention, always presumed good; and then, as to the fact too, the best he could; saying that he himself, seeing or hearing what they did, should have spoken so too: and presently cancelled the memory of any such injury done him with saying, God forbid, that he should distract his soul with thinking thereon.

He ever spake well of serving God in ways lawful, though different from his own; saying also, that God was much delighted with variety of Spirits; and that these were a great Ornament of his Holy Jerusalem. He used nothing singular in the fashion, or matter, of his Habit. He was a great defender of all Religious Orders; as also of all Governours and Superiours, where

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When their Subjects in his hearing spake any thing to their dishonour : saying, If they were in their place, they might possibly not do so well : Or, What good doth such a speech here ? Or, That they should tell Them so, not Him : Or, That they durst not say any thing in Their presence : or the like. And he spake ill of no man himself, Heathen, or Heretick : but, in mentioning Vices or faults, concealed Persons. All these things being great affronts and disgusts to our Corrupted Nature, well pleased to depress others, to exalt our selves.

Such were the Mortifications of this Holy Man, and so continued his Devotions, in great Solitude, Silence, and Abstinence. A life, which, if not very much to be commended and admired, that thus trod not only the World, but Himself, under his feet, without any signes of Pride ; Yet seems to be shielded and protected from censure by that of Elias, spent much of it, in the Forrests of Carmel, in Solitude : and, after him, by that of the Baptist, who is said to have come in the Spirit of Elias, and lived from his Childhood till Thirty Years old in the Desert of Judea, feeding on such provision as the Wilderness afforded ;

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afforded: and, after him, by that of our Lord himself for a season, who lived in the same way, as John, for Six Weeks, only adding to it a stricter, that is perpetual, Fast; and who probably, till the age of Thirty, spent much of his time in Solitude, and Prayer, and abstaining from common Converse; Joseph, whom our Lord assisted in his work, being supposed a Wheel-wright, aratra conficiens, & juga boum, and such other

|| Contra Husbandry-geere, as Justin Trypho- Martyr saith ||, and following his trade at his own House, and both He and

our Lord's Mother attending on this Son of God with great reverence, and silence, discerned by them from his Behaviour also more than a Man, and retaining doubtless at home the same gravity which he had when at Twelve Years old he sate among the Doctors: who also afterward, when more full of business, rose anights, and went into Solitude for Prayer; And when he was at Jerusalem retired at night, even to the last (for, there he was apprehended) to the Mount of Olives to betake himself to Prayer.

To go on. Again; Such Life protected by that of Anna, Luk. 2. 38. continuing



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living in Fasting and Prayer night and day; by the Lives also, in succeeding times, of the Ancient Hermites in Syria and Egypt, famed for their Sanctity by Antiquity; and favoured frequently with the Gift of Miracles and Prophecy: of whom S. † De Moribus Ecclesiæ. Austint---Qui secretissimi  
penitus ab omni homi- c. 13.  
num conspectu, &c.---

Who living most retired quite out of all sight of men, contenting themselves with only Bread (which at certain seasons is brought them) and Water, inhabite most desolate regions, enjoying a converse with God, to whom they adhere with most pure minds, & are most happy in the contemplation of this Beauty, which is discernable only by the understanding of those who are Saints. Of these I will say nothing; for they seem to some to have too far abandoned humane affairs; such persons not considering, how beneficial to us their Spirit is in Prayer, and their Lives in Example [in the contempt of those many worldly non-necessaries, which others so much labour for, and in a constant vacancy for spiritual Exercises] whose Bodies we cannot converse with.-----  
This so transcendent a pitch of Sanctity who-

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whoever of himself thinks not admirable & venerable, how can my discourse more perswade him? *And such life this Father deliberated once of following himself.* Confess. l. 10. c. 43.

*But S. Basil, that Great Light of the Eastern Church, actually betook himself to it, after he had travelled through Egypt, Palestine, Syria, and Mesopotamia, and seen, and admired the Lives of the Holy Hermites there; and Gregory Nazianzen, by his invitation also, not long after; both which lived in the Desert of Pontus near the Euxine Sea, in two several Cottages or Cells, feeding much on Pulse, and Herbs, and roots, and complaining of the barrenness of the soile to afford even them.* We

Epist. 12. have a Letter† of Gregory Nazianzen, begging some herbs of another Hermite, whose ground was more fertile, to entertain S. Basil therewith: But afterward S. Basil's Mother, who followed her Son, and came to live in a Town not far off, supplied them with such provision, as they would admit.

*In which Desert Gregory Nazianzen saith of himself † Carnem meam ætatis flore la-*  
 † De Silentio in Junio. *sci-*

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civientem, &c.---I macerated with many and frequent labours, my flesh wanting and raging in the flower of my age. Repletion of the Belly, and the lusts attending it I quite cashiered; by the help of temperance my eyes were fixed without their lids; I subdued choler, fettered my corporeal members, deplored my forepast mirth. All submitted to *Christ*; and former things all vanished; the ground was my Bed, the coarsest raiment served for my clothing, & hereto I added watchings, and showres of tears: In the day-time I set my shoulders to hand-labour, all the night I fixed my Body like a Statue to singing *Hymns*, admitting no kind of humane pleasure, no not into my mind and thought. Besides, That heavy burden that riches lay on us, I threw it off; that, discharged of every load, I might more light ascend to God. From which wealth [*saieth he* *elsewhere* †] I reaped only *Apol. 1.* this fruit, to Contemn it; and to have possessed some things, before which I preferred *Christ*: and now the *Word of God* became to me sweet as the Hony-comb. *And thus S. Basil in his invitatory Epistle* † to Gregory † Ad *Greg. Naz. Ep. 1.* in the praise of such a life, *-Ecquid beatius, quam*

homi-



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hominem in terrâ, &c. Is there any thing happier, than for *Man* upon earth to imitate the Melody of *Angeis*? At day-break immediatly to begin his Prayers? And in Hymnes & Songs to worship his *Creator*? Then, the Sun appearing, to repair to his employments, but at no time without Prayer? *And in his*  
† Ep. ad *Epistle to Chilo* † *his Scho-*  
Chilonem. *lar, turned Hermite, he an-*  
*swers the Objections, (the*  
*suggestions of Satan he there calls them),*  
*usually made against such Solitary Con-*  
*templative Life. To which the sum of his*  
*Answer is :-----That, in a world, even*  
*of those that profess Religion, so wicked*  
*and seducing; the advantages in a more*  
*Active and sociable life of doing, or re-*  
*ceiving, good, do not equal the hazards*  
*of doing ill. Here then these two Holy*  
*Fathers lived after such a manner as Gre-*  
*gory Lopez, for four Years; and had so*  
*continued, if a Superior Authority, upon*  
*a great Persecution of the Catholick*  
*Church suddenly arising under Valens an*  
*Arian Emperour, had not called them*  
*forth to hazard their lives in its necessary*  
*assistance, in a scarcity of Persons so emi-*  
*nent for Learning, and Sanctity.*

Next

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Next : If from the Life of Gregory its being patronized and countenanced by such Authority, and Example, we proceed to Reason, and weigh, in its Scales, the two general different ways of living, the more Active and Secular, or the more Solitary and Retired : 1. Here, first it must not be denied, that Christian Perfection is well consistent with either ; and attainable in any kind of Life, or Calling : 2. Must be granted also, that, where cætera sunt paria, where an equal Love of God, and freedom from Sin and offending him, are, that Life which also more abounds in the exterior Works of Charity to our Neighbour, in which a Solitary life seems more deficient, is to be preferred : for, it is here supposed to have all the good which the other hath ; and some good also, which it hath not. 3. Granted also, that, whatever course we take, in case our Neighbour in any kind needs help, and there are none else but our selves to supply it, here our assistance of him is necessary, and our with-holding of it a sin.

But, these being freely acknowledged, it must also be allowed on the other side in the behalf of such a contemplative Life, as Gregory's, 1st. In respect of doing  
( b ) good

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good to our Neighbour, (which indeed many times is but a fair pretence; with which men cover their trafficking with the World only in the Service of their Lusts); that all such duty consists not only in some exteriour acts of Charity performed to them; but that making continual Prayer and Intercessions to God for our Neighbour (for, this is part of an Hermite's work) especially if this done by a person for the innocency and purity of his life very gracious with him, is no mean Act of Charity: and that such a Person's Intercessions and soliciting our affairs with God is to be valued beyond another's, or the same Man's Almes; as much as God's help, that is all-powerfull obtained by it, is to be esteemed beyond our's: that Moses's Prayer in the Mount conduced much more to the Israelites Victory, than the Swords of those that fought in the Vally: That the good Example also of such solitary Contemplatives is of no small profit and edification to others, in their contempt of all the pleasures of this world that are received by others in the society of it; and in the actual mortifying and subduing of all the Lusts thereof, in shewing the non-necessity of those many things that others hold, and take so much care for, and the beatific fruit



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fruition of, and solaces in, God, which may be had in this Life: That all Members of the Body of Christ have not the same office; and that a Christian's duty being divided betwixt God, and our Neighbour, the No-service at all done to our Neighbour (excepting any case of necessity, where the omission of such service is granted a sin) may be excused in such as are employed mean-while in an higher and more immediate Adoration of God: And that it is meet it be in Earth amongst Men, as it is in Heaven among the Angels; where, as there are some of them spirits Ministring to the necessities of the Saints, so there are others Spirits Assistant, higher and nearer to God's Throne, that continually wait on his Presence, and never cease day nor night their song of Sanctus, Sanctus, Apocal.4.8. sanctus. This of the Interior Charity that may be done our Neighbour in praying to God for him, and for the Church, and all the World: But chiefly, as to the Exterior also, the Life of this Holy Person, as also ordinarily of the Ancient Hermites was not altogether sufficient; as the chief part of the day was spent in Prayer and Contemplation, so was another part in giving Spiritual Advice to

[ b 2 ] such

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such as repaired to them; and in acquainting themselves with such their necessities as needed their frequent recommendation to God. Counsels proceeding from Persons so experienced, and mortified to the world, and, by continual Prayer, of so much Spirit, may be thought much to excell those of secular prudence, and learning : the Spirit of God only

Rom.8.26, knowing his Will, and directing us according to it :  
27.

and for these was this Man of God so much frequented, upon his instructions discovered to have a most powerful operation, and success. This concerning the good a life also led in Solitude may contribute to his Neighbour.

2. But then, since Charity to our selves is to take the first place, and our own salvation to our best power to be secured by us, rather than, to the hazard of this, our Neighbour's : Nor is any one so rightly disposed to perfect others, that is not so first, himself, In respect of this doing good to our selves a Life more retired and Solitary (when this is in our choice, or so far as it may be observed in what-ever calling,) seems to have, for the yet imperfect, and not confirmed and rooted in Grace and Christian Vertues, many advantage

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advantages before a life more active and publick.

We know the only aime of all truly Wise is Happiness Eternal, which is not to be had in this, but in the next, World. And, for attaining this, our first and main design is the keeping our selves (as much as we are able) from sinning and offending God in any thing, little, or great; and the doing that which may serve more to increase the growth of Grace, and the Love of God, and the Spirit in us; & that, in case we cannot do some good to others, without apparent hazard of doing more hurt to our selves by encountring several temptations, which probably we cannot overcome, we are to forbear the one, rather than commit the other; God being never well served in our uncharitableness to others, where he is offended by our selves; & our Innocency first being the only acceptable foundation of all our Good Works. Now, the surest art of such avoiding Sin, and 2. growing in Grace and the Love of God, is, for the first, the shunning all Temptations and occasions of Sin; and for the second, much Prayer, and Conversation with God. And both these a more Solitary and sequestered life, and voluntarily divesting it of all the good things of this world

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much better affords ; as which, by removing the Objects and occasions, hath fewer Temptations to Sin ; and, by removing all secular cares, and solaces, and objects, hath fewer aversions from Prayer, and the continual remembrance and Meditation on God.

In which life are cut off all those Vices of the Tongue ! What legions of them ! To which much Converse betrays a Novice in Christ's Schoole, and one unrooted in Vertue ; Blasphemy, Swearing, and using the Holy Name of God in vain, Lying, Slandering, Detraction, Flattery, Tale-bearing, and disclosing Secrets, Vain-glory and Boasting, Praising our selves, or Disparaging others, Ostentation of our wit or parts, filthy and corrupt Communication, Jestings and Scurrility, Foolish and Idle words, and unprofitable discourse ; all which are to be accounted for another day, and some of which in their own nature are very great sins ; and others, that are lesser, very numerous, and continually recurring, and making up in number, what they want in weight : all these, I say, in this life are remedied by want of Company. Again ; in which life is eradicated Covetousness and all her Daughters, Cozening, Oppression, distracting Cares, by or being



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being without Lands, or Goods; Gluttony, Drunkenness, Lust, &c. by our wanting their object, and maintenance. And, if it be less glorious, here, to be virtuous, when not tempted; so is it both our shame and ruine, elsewhere, to be tempted and fall; the sad fate of the most: and, in a good choice of our Life, the main and principal consideration ought to be, not what life, if possibly we manage it well, is of more advantage, and highlier rewarded in Heaven, but which is likelier to be more innocent, and preserved from guilt: it being far better to secure to our selves any the least degree of Celestial Glory, than, by aspiring to an higher degree thereof through difficulties we cannot conquer, (where also it is but a foolish arrogancy to think we shall overcome, where we see most, by venturing on them before rightly prepared, have bin foiled) thus to attain none at all; and so become eternally miserable.

As for other things whereof such a Solitary Life as Gregory's is censured, as a refuge of Sloth and declining of business by persons idle and useless, if that be performed which is undertaken, no other life seems so painful, and industrious, that intension of the Mind in continual Prayer far surpassing any Corporal exercise, or

[ b 4 ]      labour;

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labour; for which reason with much difficulty we obtain of our selves an hour or two of Prayer and Meditation in a day; and how few are there that would not rather chuse any employment where the Body works, than perform their Devotions, where it rests? I mean with such intention of Spirit, as this holy Exercise requires, and as this Holy Person did it: who also observed, that, this attention being remitted, especially in his beginnings, the Devil immediatly suggested a Temptation. And, if such life, after some practice, grows sweet unto them beyond all the sweetnesse of this world, *Spiritus enim meus super mel dulcis, & hærediras mea super mel & favum. Ecclus. 24, 27.*) we have no reason to object to them those delights, which they have earned with so great pains, and such heroical resolutions.

3. Again; no other life is so full of Mortification, as this. Where, suppose our Nature supplied with all the delicacies she can desire, and in the greatest vacancy of thoughts, yet this would seem an unsupportable burden to her to be so much alone, and disenabled from communicating to others either her good, or evil: what then must it be, when she is deprived at once of all the contents this World affords, and to  
her

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her Solitude is added the strictest Poverty, or the foregoing of all non-absolutely necessities: for which reason S. Austin saith of such Hermites--- *Videri illos non nullis res humanas deseruisse plus, quàm oporteret; & our Lord, of the Baptist, that among those born of Women there was not a greater* *Mat. II.* *than he; said of him partly at least for the severity and abstractedness of his life, his coming neither eating, nor drinking, nor cloathed in soft raiment, living in a Desert, and out of any conversation, save that with God.*

What is it then, that is contended-for here? Only that you secure your self from offending God in your thoughts, words, or actions, and so live in crowds, your Charity and your holy Example may do much more good; entertain also your self with all God's temporal blessings, be honourable, (if you can), like David; and wealthy like Abraham. But, if you, aspiring to a Christian, Perfection, shall I say? or Security, do find the contrary to these abroad; that every one of these, Company, Respect, and Plenty, by your touching them defile you; and not only tempt, but conquer and master you; Or, if you see the same daily in those others, than whom you can reasonably

ably presume no greater things of your self  
(for, none know the strength of their fasci-  
nations, but who try them), then flye from  
them as from a Serpent; Chuse rather  
some Cell with *Holy Gregory*, and live  
there with Bread and Water, if  
health permit it; I mean, withdraw  
your self into so much solitude as your  
Condition will bear; extirpating those  
two main choakers of the

† Luk. 8. 14.

21. 34.

Mark. 4. 19.

growth of Piety †, the  
World's Cares, and  
Pleasures: and let your  
charity begin at the per-

fecting of your self; and, when you are  
well confirmed in the Vertues, and experi-  
ences, learnt in such Solitude, in Silence,  
and Temperance, being content and well  
pleased with the enjoyment of only neces-  
saries; and when by much frequent Prayer  
you have acquired a deeper rooting in God's  
Grace, & the Spirit, and your affections are  
well fixt on the things of another life, then  
come abroad (if perhaps you can procure it  
of your self); and manage all these things  
temporal, when, having gotten a better  
Spouse, you can no more love them; and  
so will act in them purely for God's, and  
your Neighbour's Service.



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Yet, when thus, well fledged, you flye abroad, and your Vertues are beneficially exercised in publick employments, remember, that every perfect Christian desires still and envies the Solitary Life, when he cannot possess it; or rather, if perfect, possesseth it, where-ever he is: In the midst of his business is alone, and in silence to the things of this world; is praying without intermission, and always giving thanks; hath his affections set on things above, and not on things of the earth, or this world, he trades with; to which he is now dead, and his life hid from it, being above with Christ. in Col. 3. 1, God. He so weeps in its 2, 3. crosses, as though he 1 Cor. 7. 29, wept not; & rejoyces in its 30. prosperities, as though he rejoyced not; and buyes, as though he possessed not; and useth this world, as if not using it: Lastly is an Hermite still only living in a City, and with much Company about him. And such an Hermite here, we may imagine, would one be, that should be released and returned hither from those horrid torments, wherein in the other World Sin now detains him: as never thinking he had fled far enough from any temptations of that, which would carry him

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him thither again. Or such a life, we may think, would one returned from Paradise lead, so never for a moment to lose again the continual sight of God: and such doth every Wise man betake himself to at such time, when, having Death in sight, either by some Sickness, or by Age, he would prepare himself for Heaven. And, is not he happy then, who for always chuseth that, which men in their soberest minds retreat to; and who in this life is continually doing that, than which, when Death approacheth, he can do nothing better; and which, when dead, he shall still continue to do in Heaven, Quod non

Luk. 10. 42. auferetur ab eo? In the pursuance of which devout purposes, I hope the Pious Reader will receive many very pertinent instructions by the perusal of this ensuing Relation of the Life of Holy Gregory; from which therefore I shall no longer to his loss detain him.

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Several *Testimonials* concerning Holy Gregory, directed to *Father Lofa*, the Writer of his *Life*.

The Testimony of the *Bishop of Cibu*.

**T**He sending me the Holy and Happy Gregory Lopez, was a singular favour and contentment to me : wherein you have done a thing deserving great thanks. For, by this History we, who are Religious, may shame our selves, and blush, seeing those that seem secular persons so surpass us; and that in a secular Habit is found a life so Seraphical, and advanced to so high a pitch of Perfection: and they who live in the World likewise may hope, that with the assistance of the Divine Majesty they, upon disposing themselves thereto, may become Saints. And therefore such a Life deserves to be much read, and communicated. As for the Holy and my good Gregory, I loved him  
much,

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much. And, if I forbore to converse with and visit him, it was, because, he not using to speak except asked, and I having the Title of a Doctor, though indeed I did very much need that which I should have learnt from so good and experienced a Soul, yet possibly, my questions and converse might be judged by him too impertinent; though yet it cannot well be presumed of so good a soul. But, though by my negligence I omitted visiting him sometimes, when I might, I ever took him for what he was. His exterior behaviour was the best, and most composed, that I have seen in any Spiritual Person: for, the mortification of his Senses, being so very exact, shewed, there dwelt in that Person the Divine Wisdom, the Love, the Fear of God, and an abundance of Divine gifts. Blessed be God for all: and He keep you in his holy Service.

Mexico. Septemb. 10.

Don Fr. Pedro de Agurto

Bishop of Cibù.



## The Bishop of Mechoacan.

**S**ince I came into this Country, I have not found any content greater, than that which I received from the relation you sent me, of the Life of the holy Gregory Lopez; which I value above my Bishoprick; because it contains things of great Spirit, and much benefit to the Soul. You may employ your self still in writing what you know concerning this Holy Man: for my self I may say truly, though I have these fifty years studied and read many books, I know not any that hath so exceedingly affected me as the reading of this; or to which my soul so inclines. Assist me with your Prayers, since, you know, you owe it me; and that I love, and esteem you beyond what I can express.

Valladolid. Decemb. 27.

1598.

Fr. Domingo de Ulloa

Bishop of Mechoacan.

F. Ro-

F. Rodrigo de Cabredo Provincial of the Society of Jesus.

**I** Have with much attention viewed the Book you composed of the Life of the Holy and Venerable Man Gregory Lopez; and have given a judgment as you will see, according to that which the Royal Audience commanded me. I know well, that in this Testimony I fall much short, as to my value of the Book; yet, to express it in brief, as such approbations do require, I could declare it no better. Now I will here add two things for your, and my own, consolation. One is, that I have rendred many thanks unto our Lord, for having brought to my hands this Book: since, though I could not read it at that leisure I desired, by reason of my employments, yet it hath so moved and excited my tepidity, that this effect alone sufficiently shews me, how great a Friend of our Lord this excellent Man must needs be, and how much his Divine Majesty conversed with him: inasmuch as the meer examples mentioned in his Life do so enflame even persons very remiss. Whence I infer the other, which is my great resentment that I did not come  
hither

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ither into New Spain all that time which  
his great Servant of God lived, to con-  
ferr and treat with him in person, and be-  
nefit my self by his admirable Example,  
and excellent Answers: yet I am comforted  
that He, as I conceive, lives in Heaven in  
great Glory; and that there he hencefor-  
ward hears me, and will hear me ever; for  
I shall recommend my self to him, as I have  
begun to do, and will do all my life. And  
I hope, through his Intercession, to obtain  
of our Lord many mercies. His Divine  
Majesty protect you, as I desire.

Mexico. Novemb. 19.

1612.

Rodrigo de Cabredo.

---

Doctor Pedro de Hortigosa of  
the Society of Jesus.

I hath been matter of great delight and  
consolation to me, that the Life of our  
good Gregory Lopez, an admirable  
Man, is made publick: For, it was not fit  
great a Light should be hid. I, as an  
eye-Witness, upon the acquaintance of so  
many years can say, he was a wonder to me,  
[c] and

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and I ever observed in him many signs of true Sanctity. And, setting aside the Divine light, that shined in him as in a Glass clear; and disengaged from all care of the world, as also an understanding of the holy Scripture so absolute and pure, which God imparted to him, and whereof I often made trial; Three things I observed, which are sure, and by Saints approved Marks of a solid Vertue, and Christian Sanctity.

First; the Regularity and circumspectness of his Words, and purity of his conversation; for if, as the Apostle S. James saith in his Canonical Epistle, chap. 2. If any offendeth not in word, he is a perfect man, We who conversed so long with him, may well say, he was a perfect man; since we never perceived any extravagance or discomposedness in his words, nor heard a complaint made by any concerning his behaviour; nor will a man be found that can affirm he heard him speak an idle word, or detraactive, or diminutive of another's due commendation, or disgustful, or inharmorious, but with all discretion in a fit season; and always concerning matters of the Service of God, and edification of his Neighbours.

Secondly; the Poverty, and extream denudation



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rudation wherein he lived, abandoning not only things temporal, but also the desire and thought of possessing them; and, from a life so devoid of Covetousness, we may well infer, that he had a perfect Charity, according to the so generally received testimony of S. Augustine---*Augmentum charitatis*, &c. The increase of Charity is the lessening of desire; and it's perfection, to have none. And what Christ our Redeemer said: If thou wilt be perfect, sell all thou hast, and follow me.

Thirdly; the Amplitude and dilatation of his Charity, and Spirit towards all men; accommodating himself to the condition and quality of every one; endeavouring that all should perfect themselves in the service of our Lord, by each one following the vocation and end, to which God had called them; well esteeming of, and commending all the sorts of living approved by the Holy Church, though differing from his own; without procuring or interposing himself to instruct any one, but tarrying till he was asked, and consulted: wherein he very plainly discovered his seeking God's, and not his own, honour.

Lastly; since God hath proposed him unto us for an Example of a valiant and stout Conquerour of Heaven, and all those

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persons, who with a desire of benefiting themselves have treated with him in his Life, have found much benefit and quickning in his Spirit; it hath been thought very fit that so holy a Life should be published, and printed, that by reading thereof all might be encouraged, and advanced, as well may be hoped from the same Lord, that called, directed, and preserved him even to the end.

Pedro de Hortigosa

The

*The Author to the Marques of Salinas, President of the Council Royal for the Indies.*

**A**Lthough the Solitude, wherein I live, might excuse me from this employment, yet me-thought I should wrong the heroical Vertues of the Servant of God, *Gregory Lopez*, and the great veneration *Your Excellency* always had for him, should I not have rescued his Memory from oblivion by writing this Book, and have dedicated it to your *Excellency*. That so, by your Patronage, you may defray the great debt, which, in the Government of this New World, is owing from *Your Excellency* to the Counsels, and prayers of *Gregory*; and, by his assistance, You may pursue the Spiritual Way, so far as the many employments of this *Royal Council of the Indies* may not hinder You. For which cause, as an ancient Chaplain of *Your Excellency*, I desired

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to present You so eminent a *Pattern*, as You will find in the Life of this *Holy Man*; who so contributed to the consolation and instruction of his Neighbours, that he neglected not his own Spiritual Exercises: for, these are they that most secure a good issue in all affairs, and Governments. God grant *Your Excellency*, in this of Your's, all prosperity, and success, and an augmentation in greater Spiritual Promotion, and Blessings.

*Sancta-Fè. May 10.*

1612.

*Francis Lofa.*

The



## The Preface to the READER.

**T**Hough it be above Two and Twenty years ago, that I understood it was the Will of God, I should live retired from my Neighbours, and their converse, there ever remained in me a great desire of benefiting them, what I could, not only by my Sacrifices, and poor Prayers, but any other way to my uttermost power. And therefore I thought my self obliged to write the Life of this holy Hermite, called Gregory Lopez, in whose company I lived many years, and by his instruction received much good: as likewise I conceive all these will, who with affection, and pure intention, read it. For, besides that all the Lives of Saints conduce much to the advancing, and bettering Souls in the way of our Lord, this to me seems further useful, because with great sublimity it treats of the Spiritual Way, which, in these days few travel in. I know, by reason of my want of Vertue, and Spirit, I attained not to the writing some greater matters of him; and this also, because many of those things which he transfused with other eminent Persons could not come

## The Preface.

come to my knowledg, because I went not  
out of this my Retreat. But I conceive,  
that, so soon as they see that his Life is  
published, our Lord will discover the many  
wonders of him which they know, and  
which his Majesty hath wrought by his  
Servant. For my errors, I desire of those  
that perceive any to pardon, and correct  
them; and this especially, of our Holy  
Mother the Church of Rome. For any  
good herein, let Thanks be given to our  
Lord; and may it redound to the Glory of  
his Divine Majesty, and the benefit of my  
Neighbours.

From *Sancta-Fè*, two  
Leagues off *Mexico*,  
in *New-Spain*, the  
12th. of May, 1612.

*Francis Losa*

## ERRATA.

Preface, p. 40. l. 9. r. extirpating.

**P**Age 7. l. 9. read l. 6. r. in one way, p. 18.  
*Sancta-Fè*, Ibid. l. 27. r. *Avalos*, & p. 20.  
 l. 28. r. wealth, l. ult. r. *Religious*, p. 3.  
 which, p. 8. l. 13. r. l. 7. r. *Guasteca*, p. 8.  
 increased, p. 12. l. 5. l. 28. r. *Lordship*, p. 20.  
 r. *Morina*, p. 14. l. 23. l. 2. r. *fervorous*, p. 20.  
 1. Neighbour, p. 16. l. 15. r. *defisting*.

# THE LIFE OF GREGORY LOPEZ.

## CHAP. I.

*Of the Birth and Employments of Gregory Lopez till his going to New-Spain.*

**G**regory Lopez was born at *Madrid* in *Spain*. He seemed to have had neither Father nor Mother, nor Kindred (as *S. Paul* said of *Melchiselech*) inasmuch as never any heard him speak of his Parentage; nor, in all the time he was in these parts of *New Spain*, which was four and thirty years, writ he to his Kindred, or asked after them. And this hath occasioned some curious persons to imagine, that he was very nobly descended; the Son of some prime Gentleman of *Castile*: which they gathered likewise from his behaviour, being discreet, noble, and full of an humble gravity; which he manifested when he treated with any Ecclesiastick, or

B                      Secular

Secular person of quality : for, observing always the due respect and reverence suitable to every ones condition, he had an admirable Liberty of spirit, wherewith he spake to them; and resolution, wherewith he treated any business with them. This is the opinion, some had of the lineage of *Gregory Lopez*; all, that I could gather from certain discourses I had with him on this subject, is, that his parents were rather poor, than rich; yet, of what rank they were, I could never learn; though a few dayes before his death, I resolved to ask him their names, that I might make to them a relation of, and they might rejoyce, and reap edification from, so good a life, and death. Whereunto he made me this answer : *Since I went into the field to lead a solitary life, I have held God only for my Father; my Brethren by this time may be dead, for I was the yongest.* Such an oblivion of his Family retained this Servant of God; esteeming all nobility as baseness; and only valuing the power, that God hath given us to make our selves his Sons in the Spirit.

He was born the 4th. of July in the Year 1542. on the Day whereon was then kept the feast of *S. Gregory Thaumaturgus*, though now this Festivity be transferred to the 17th of November. He was baptized in the Parish of *S. Giles*, and called *Gregory*, because

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born on the forementioned day. The name of *Lopez* I take not for that of his House; but that he was willing to assume it for disguising his Family. He had two Sisters, and divers Brothers; and, though *Gregory* was the youngest of all, yet it is credible, that he surpassed them in merit, and in the true Nobility, that derives from Vertue.

Our Lord prevented him with his Grace very early in his Childhood; for, asked by him on a certain occasion when he had begun to serve God, whether it were as soon as he had the use of reason; he answered, he knew not for certain, whether it were then, or a little after: but that he was very sure, that our Lord called him very early, that he had never been a childe in his manners. And he used to say, as one well experienced, what the Holy Ghost spake by *Jeremias*: *That it would go well with the man, who hath carried Gods yoke from his youth.* Lam. 3.27.

In his Childhood he learnt to reade, and wrote, wherein he proved very eminent: as may be seen sufficiently in certain papers, we have, written by his own hand, so fair, even, and curious, that they look like Printed. It is a thing averred, and by him also openly confessed, that he never learned *Latin*; nor any of the liberall Arts: Whence

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it follows, that in many things he had only God for his Master ; and by his sole conduct arrived to many natural, and divine truths, which men that spend their whole life in those studies, can scarcely attain to, or learn out of Books : as in its place we shall relate.

A grave, and creditable Person told me, that *Gregory Lopez*, being very young, went without acquainting his Parents to the Kingdom of *Navarr* ; where he lived six Years, or more with a Hermite ; and when his Father seeking him very carefully at last found him, he brought him to *Valladolid* where at that time the Court was : and there made him serve as a Page, much against his will. Of this I have no further certainty than that I mentioned. But I understood from *Gregory Lopez* himself, that he had lived at *Burgos*, which is in the way from *Madrid* to *Navarr* : and he related concerning that City certain things of edification, and devotion. He told me also, that he had been some time a Page at Court : yet neither the bravery, nor business of the Court could make him forget our Lord, or that interior recollection to which he found himself called. To which purpose I have heard him say that when he was sent on a message by his Lord it was his principall care to go talking, and conversing mentally with God.

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He likewise told me, that, when he came to this coast of *New Spain*, he had spent some days at our *Lady's* of *Guadalupe*, watching the night in prayer at that holy House, beseeching the Perpetuall Virgin, the Guide of Pilgrims, to obtain for him Light of her Blessed Son to perform the voyage he had designed. and it is certain, that most merciful Virgin by a particular Revelation directed his voyage for *New Spain*; which course he very chearfully undertook: and this matter he discoursed very particularly with a certain friend of his. He likewise told me, that, being one day in prayer in the holy Church of *Toledo*, he received a singular regale, and favour from our Lord, the like to which till then he never enjoyed: and, it may be, it was concerning this his way, and that our Lord shewed him favour in it. I have not hitherto heard in what other fairs it was that he employed those first twenty Years of his Life,

## CHAP. II.

*How he came to New Spain, and began  
to leade a Solitary Life among the  
Indian Chichimecos.*

I could never fully understand concerning *Gregory Lopez* what motives he had for coming into these quarters, except those above mentioned; though he could not deny to me, that the principal cause was the greater glory of God: who, as may be supposed, meant to take this his Servant from his country, and from amidst his Kindred, like another *Abraham*; both to try his faith and obedience, and to conduct him into the Desert, and there speak to him in his heart, *Hos. 2. 14.*

He was some Twenty Years old when he arrived at the Port of *S. John de Ulua*; and in the City of *Veracruz* he gave away in alms certain white Stuffs, he brought with him; which, as they assured me, might be to the value of about eight hundred Crowns. From thence he went to *Mexico*; but what befell him in the journey is not particularly known. Being come to the City, he was some dayes with *S. Roman* a Notary, and also with the

Secretar



Secretary *Turcios*, to get by his pen where-  
with to defray his charges for passing to  
*Zacatecas*, where he hoped to find better  
convenience for that solitary life, which  
he so desired. For the further certainty of  
this his first coming to *Mexico* I will pro-  
duce a Letter, which *Lewis Zapata* in the  
Year 1591. writ from the Mines of *Tasco*  
to the same *Gregory Lopez* to *Santa-Fee*,  
where he then was. Twenty nine, or Thirty  
Years since dwelling in the street of *Tacuba*  
in *Mexico*, there came a Gentleman from  
Spain, and lodged in my house, clad in  
Serge; who also fasted that Lent with bread,  
and water: he was called *Gregory Lopez*;  
they tell me, you also go by that name. Do me  
the favour to write, whether you be he, and  
to commend me to God, &c. *Gregory* writ  
back in the same Letter only these words.  
*I am he, you mention; and will do what you*  
*request me. A stile, surely, very dis-*  
*creet, and so much more becoming*  
*Christian prudence, as it is far from those*  
*Complements, and superfluity of words*  
*wherein others spend paper, and time,*  
*about things of little importance.*

*Gregory* departed from *Mexico* for  
*Zacatecas*, not out of greediness of wealth,  
which hath peopled those Mines with a  
multitude of inhabitants, but out of a de-  
fire

fire of getting that pure gold of Charity, which our Lord Christ counsels us to buy of his Majesty, to make us rich. He staid some few days at *Zacatecas*, where, being one day in the chief Piazza of that City, at the time when the Waggon's departed for *Mexico* with the Plate, he chanced to see the huge confusion, and tumults of Arrests, oaths, perjuries, threats, quarrells, and debates: insomuch as that two drawing their swords at that very instant killed each other upon the place.

This encreased his desire of retiring from the conversation of men, seeing what disorders, and extremities they incur for a litle earth. And having formerly felt in himself a very vehement impulse, and clear call from our Lord to retreat to Solitude, he changed his costly clothes he wore, for a course canvas and went eight Leagues further into the Country, to the Valley of *Amayac*, near the *Chichimecos*, whose cruelty in those times was much feared by the *Spaniards*. But, being the servant of God, he went sufficiently armed with patience, and having begun the war with invisible Enemies, the Infernall powers, dreaded not the visible, Men especially, whose inhumanity, and barbarousness, he thought, by Gods grace,

to overcome with great kindness, and condescendence. In this place he with his own hands built a litle Cell, or Cabbin, wherein those very *Indians* assisted him, which continueth to this day : though more properly we may term it an Hermitage, being the first, we know of, that was made in *New Spain*. Here he began to lead a solitary life in his entring upon the one and twentieth Year of his age. The generous Youth then seeing himself in the field, or lists, where he was to engage in such furious conflicts with the enemy ; the first thing he did, was to put himself into the hands of God, and place himself under the shadow of his most faithfull defence, and protection, using these words. *Lord here I go forth only to serve you, and not to make any account at all of my self ; if I perish, on your account be it : [ and meerly for your sake ].* By which words *Gregory* did not mean that his soul could perish by Gods means, he doing on his part what he ought, and was able : for, this could not be imagined of a person, naturally, adorned with so great an understanding ; and, supernaturally, endowed with so much light. But by this manner of speech he expressed a heart wholly resigned to God, and enflamed with the love of his Honour

Honour, that on his account, and meerly for his service, not his own, he came thither, and on the same account, if so was his Divine pleasure, there would perish.

From the very instant that *Gregory Lopez* made this Act, he found the favour of our Lord very present with him, and began to walk with great courage in the narrow path to Perfection: wherein he went not a step back, nor ever stopped, nor lost sight of that light, and clarity, wherewith God guided him in this way. He armed himself with austerities, and mortifications of his Body; which he macerated with continuall abstinences: for, he used to eat but once a day, though his meal were but short, & of little nourishment: (the most of his time, it was only *Indian Maiz* or wheat parched, with the *Indians* call *Cacalote*). And this custom he observed with such rigor to his death, that on no occasion, though of dangerous sickness, he ever left it off: He never eat flesh. If they sent him in alms some slices of Beef, he thankfully received them, disguising his abstinence, but eat them not. His ordinary bread was little cakes of *Maiz*. He suffered some affronts from the Spanish souldiers, that passed that way to seek out the *Indian Chichimecos*,  
 &



& take them prisoners. Some termed him, a *Lutheran Heretick*, because he did not hear Mass: not considering, that the nearest place, where it was said, was seven Leagues or 24. Miles from his Cottage; notwithstanding at the prime Feasts he went to hear it, and presently returned to his solitude. Others called him fool, for chusing so dangerous a dwelling; telling him. *Methinks, you smell of the Grave already.* But the souldier of Christ little regarded those terrours; for our Lord had imprinted in the barbarous *Indians* such a love, and reverence toward him, that, though they killed with their wonted cruelty the other *Spaniards* there about, when they came to *Gregory's* habitation, they saluted him by signes, and with severall gestures, and motions of their countenance and hands, offering him *Tunas* ( a fruit that grows there ) and some Conies: and those who had gotten some words of *Latine* said *Deo gratias* to him; shewing themselves as courteous, and civill to him, as if he had been one of their own Nation, or their Brother; and so they very willingly helped him to build his little Cottage. Whence may be seen, how powerfull good example, and an humble, and milde behaviour is, to conquer, and soften

soften the hearts, even of wild beasts.

I have heard it related for certain, that, *Gregory* once making a ditch for a little garden he had there, one called *Martin Mroena*, who had a farm not far from that place, saw him surrounded with Angels, wherupon he came with great devotion, and tears, and told it to his wife *Donna Maria de Mercado* importuning him much to acquaint her with the reason of that change, and alteration she saw in him at his return.

### CHAP. III.

*The combats wherewith our Lord in this time did exercise him, and the remedies he furnished him withall, to bring him off victorious.*

**A**Lthough the austerity of *Gregory* in treating his Body was very great; as likewise his suffering inconveniences, and want of necessaries afforded him occasion of meriting: yet all this was pleasant in comparison of the Interior Exercise, wherewith our Lord continually tried him. And though in particular he told me

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not, in what kind, or way this Exercise, and triall was, yet he often assured me, the violence of the Combat was such, that he admired how he had been able to persevere, and that his hair stood an end, when he remembered those times. This he said being now an old Souldier and much experienced in such assaults. Upon an occasion that offered it self he, though very modestly, told a Confident of his, that he had a hot skirmish with the Devill, and came to a spirituall grappling with him; and such was the contention, that therein the blood burst out at his ears, and nostrills.

The remedy, he used on such occasions, was prayer, wherein he persevered night, and day: and it was but necessary, for his not yielding to his Enemy, to employ all his strength in requesting it. Now, among the sentiments which our Lord for his support, and consolation, gave him in Prayer, there was one very singular in these words: *Fiat voluntas tua, sicut in cælo, & in terra. Amen, Jesus.* Which he repeated continually; so that for the space of three Years every time he breathed, he uttered them mentally at each respiration, without failing, or forgetting himself: nor did either eating, or drinking, or discoursing with any make him intermit this Exercise

Exercise. And, I asking him if he could possibly remember those words, when he first awaked; he answered me, *Yes*: and that, so duly, that being awake, he breathed not a second time, before he called them to mind. A thing very strange indeed, yet not impossible to *Gregory*, as futing with the great vigilance, and constancy, which our Lord gave him in all that, which he represented to him, to be the divine Will, and advantageous for his Soul.

At the end of three Years, wherein he exercised himself in the meditating, and ruminating on the forementioned words, finding himself much improved thereby, and greatly conformed to the Will of God, in whatsoever his Majesty thought fit to ordain concerning him, the same Lord was pleased to put him upon another Exercise, not so much of words, as works, which was an ardent Love of God, and his Neighbours, wherein that religious Soul settled it self, as in a vertue the most heroical and most acceptable to our Lord. Supported with so solid, and firm a foundation, he went always increasing and ascending from Vertue to Vertue, without ever cooling in this amorous affection of Charity, wherein the  
Divine



Divine Goodness had grounded, and fortified him : as shall be seen hereafter.

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## CHAP. IV.

*Gregory goes to the quarter of Alon-  
sode Avalos, and there determines  
to return to Mexico, by advice of  
Father Fr. Domingo de Salazar.*

**G**regory Lopez liked well in *Amayac*,  
as enjoying there freely his solitude,  
and meeting with occasions enow to exer-  
cise Poverty, and Patience, in the want  
of necessaries for his convenience, and  
maintenance. So that he would not have  
left that place, had not the Love of his  
Neighbour (whom he desired to tender, as  
himself) seemed to require it. For, his  
manner of living in the Desert being so  
new, and unusuall in those parts, some  
rude, and ignorant People wondred, he  
did not hear Mass on Sundays, and Holy-  
days, having no remote possession nor  
business in the country, to excuse him  
from the Church's Precept : they conceiv-  
ing only temporall necessity a sufficient  
dispensation herein, and not the particular  
Call

Call of God, and instinct of the Holy Ghost, which drew to the desert of *Egypt*, and *Nitria*, and other quarters a great number of men, who set up the *Monastick*, and *Heremitick* life, without having opportunity in one? nay, divers Years, of fulfilling that precept, and others of like nature; from which in the iudgment of all learned, and pious men they were justly excused. And, though *Gregory Lopez* understood this very well, yet he condescended to the infirmity, and ignorance of that people; and for avoiding all scandal, removed to the Plantation of *Alonso de Avalos*, where he might hear Mass.

*Alonso de Avalos* received him with much kindness, and demonstrations of courtesy, offering him a Garden, he had, of a very good aire, and situation; and understanding, that he never eat flesh, he commanded his Steward to employ an *Indian* to catch certain little fish for the diet of *Gregory*. He accepted the Garden; but consented not, that any man should be set on work for him. And so the two Years, that he spent there, he lived almost only upon milk, and curds. At the end of which time (understanding, that it was Gods will) he determined to return toward *Zacatecas*. And the night before his departure,

Chap. 4. *The Life of Gregory Lopez.* 17  
departure, it hapned, that as he was ex-  
pecting day to take his Journey, at that  
very time began that great Earth-quake,  
which fell out in those parts, in the year  
1566. and, as *Gregory* was going to open  
his casement, the beams of his Cham-  
ber fell down, without doing him any  
hurt.

In this his journey, he came to a farm  
or Mannour of *Sebastian Mexia*, where  
they gave him good entertainment, which  
he [staying there for some time] recom-  
pensed with his good example, and pious  
discourses, which made such impression  
on his Host, that forthwith quitting his  
curious and costly apparel he clad himself  
in coarse Cloath, such as *Gregory* wore:  
To whom he bare so great love and re-  
spect, that he determined to put his Soul  
and Estate both into his hands, that so he  
might take charge and dispose of all ac-  
cording to the great prudence wherewith  
he perceived God had endued him. But  
he suspecting as much, and understanding  
that *Sebastian Mexia* was to dy shortly,  
judged it not expedient for him to charge  
himself with anothers estate, who, (the  
freer to serve God) had quitted his own:  
and so, to the great grief of all there, he  
went on his way toward *Zacatecas*.

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At

At that time went preaching in the Mines and Towns about *Zacatecas* Fr. *Domingo de Salazar* an eminent person of the Order of *Preachers*; who by the familiar converse he had with *Gregory* took such affection to his good Spirit and manner of living, that he earnestly requested him to go to the Covent of the order of St. *Dominick* at *Mexico*, where he would procure him a cell and maintenance, there to lead his Life with the more quiet and security, employing himself all alone in Prayer and the exercise of his vocation, without totally depriving himself of the benefits and advantages which a Life in community (of *Religious* especially) carries with it. *Gregory*, conceiving that course was no hindrance to that which our Lord had discovered to him, of addicting himself to Prayer, and the contemplation of Divine things, determined to follow the counsel a man so learned and so much a Servant of God, as Father *Domingo*, gave him; and accepted the convenience and charity offered, and returned back to *Mexico*, having lived in the parts above mentioned of *Amaias*, the villages of *Auales*, and *Mexia's* Manour about seven years; with two months that he served a certain man on the occasion I shall now relate.

He



Chap.4. *The Life of Gregory Lopez.* 19

He was apparelled, as hath bin said, in thick course cloth, and having with time worn out his clothes he was minded to look out some service thereabouts to get what might supply him to cover his nakedness. He came to a rich Farmer who willingly entertained him, and gave him charge over those of his family, to instruct them, and employ them in their several offices. This *Gregory* did on the one side with so much care and diligence, on the other with so much love and humility, that he made them all astonished at his rare vertue, enamoured with his excellent conversation and company, and desirous to have him ever with them. But he, having in two months gotten enough for his poor clothing went thence, leaving them in great sorrow at his departure, which they could not prevent either with intreaties, and tears, or with money, which they offered him.

During the time that *Gregory* lived in the Desert, great were the terrours wherewith the Devil had laboured to affright him, and make him turn back and desist from his holy purpose: somtimes with the yells, howlings and roaring of the wild beasts of the field, otherwhiles with the cruel murders the *Indian Chichimecos*,

every day executed in those parts on the *Spaniards*: otherwhiles he assaulted him with sundry temptations interiour, and therefore the more subtile, and dangerous. In all which he presently had recourse to his Prayer and the Armes our Lord had shewn and given him for his defence: which were this total resignation where-with he put both himself and his affairs into the hands of God. He repeated those words, wherein he had found so much light, and erudition, *Fiat voluntas tua, &c*; and prostrate on the ground before the Divine Majesty he said; *Lord thou art a Father, and every thing is done in thy presence, and with thy will.* With this he recovered new forces to go on in his Way.

He lived (as is said) in great Poverty, yet never asked alms in all this time, or afterward in his whole life; but, committed all to the divine Providence at what they freely, and voluntarily gave him, without asking: and, when this failed him, he got his living by working. He passed many days with parched *Maiz*: and a whole *Lent* only with Purslane; from whence began that great weakness he had at his Stomack, which gave him occasion enough of meriting all his Life. He  
some-

Chap. 5. *The Life of Gregory Lopez.* 21  
sometimes used Corporal exercise in a little Garden : though the herbs he set, and cultivated, he scarce ever ate of, but in much charity gave them to such as passed by. He every day read a certain time in the Holy Scripture ; and sometimes his Lecture was in *S. Pauls Epistles*, in *Spanish*, before they were forbidden. Of which elsewhere more at large.

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## CHAP. V.

*He returns to Mexico ; and having bin at the Covent of S. Dominic, goes thence to Guasteca, to continue his solitary Life.*

AS soon as he came to *Mexico*, he repaired presently to the Covent of the *Dominicans* to *Father Dominic de Salazar*, to assist him, as he had promised, in procuring him a Cell, in that holy House. But, he being not at present in the City, *Gregory Lopez* partly declared his intention to some very grave and learned Fathers of that holy Order, who answered him, it was not possible to grant him a Cell, without taking the *Religious*  
C 3      habit

22 *The Life of Gregory Lopez.* Chap. 5.  
habit too, which they offered him with much gladness, and the joy of all. So, having staid there some days expecting his Patron, on whose word and favour he relied, and being informed by them about his not returning so soon, and that, when he came, he could not obtain his request, upon this likewise perswading himself that his vocation was not to live in Community, but solitary, he departed from that holy company to the grief of the Fathers, and himself, for leaving such pious Company.

Thereupon, conceiving it more proper for him, and in a manner necessary, to follow his first vocation, and the course, our Lord had shewn him, and in which he had proceeded so far, to the great improvement of his Soul, he resolved to go to *Guaſteca*; which they described to him for a vast countrey, unpeopled, but abounding much in wild fruits, whereon he might live. This place *Gregory Lopez* made choice of, to continue the exercises of his solitude in: and, though he might justly fear this present course, by reason of his infirmities and weakness of Body, yet he more feared the being chargeable to his entertainers and hosts: a thing, where-  
in he was ever very cautious, and discreet.

So;



Chap.6. *The Life of Gregory Lopez.* 23

So, putting his whole confidence in the Divine Providence, he settled there, till God otherwise disposed of him. He lived upon fruits, herbs, and roots of the Field : he valiantly fought the battels of the Lord, continuing the exercise of the Love of God, and his Neighbour, wherein (as we have seen) the Divine Bounty had founded him, and advanced him very far.

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CHAP. VI.

*Of a great Sickness he had : and how some about this time conceived an ill opinion of him ; but others much esteem and admire him.*

**G**regory Lopez could have continued in this Wilderness of *Guaſteca* all the rest of his life, had he discerned it to have been Gods Will: which his Majesty shewed it was not, by means of a very dangerous Bloudy-flux, he sent him, which he endured alone, many days, with such inconveniences, as may be imagined, in so great want of all things necessary

cessary for his cure, and likewise for his ordinary sustenance. But it pleased God that a Priest of very exemplary vertue, called *John de Mesa* (who without any stipend taught those people, liberally bestowing his Estate on the Poor and needy) had notice of his necessity, where-to he applied a remedy with great Charity: sending instantly for the Sick Man, and providing for him in his own house with all care, and tenderness.

He was brought extreme low with this Sickness; so that being very weak, as having not been able to eat any thing for many days, he fell into a sleep, out of which he awaked suddenly with some strength and appetite to eat, and within a short time regained his perfect health. Yet notwithstanding this his good Host would not consent that he should return to the Desert, but kept him in his House near upon four Years, with very great edification both to himself, & the Neighbours about, who upon the report of his excellent qualities came to see him. Though he never discovered to any, who he was, nor what his Vocation, nor the Mental Exercises, he used, his meer good carriage, and exterior composition gained the admiration, and affection of divers.

Chap. 6. *The Life of Gregory Lopez.* 25  
vers. Notwithstanding there wanted  
not some, that looked upon this with a-  
nother kind of eye, and likewise framed  
a different judgment of *Gregory's* manner  
of proceeding. For, he having, as they  
imagined, no work, or exercise to em-  
ploy himself in, they judged him for a  
Vagrant or unprofitable person. And  
the suspicion went further : for, some  
took him for an Heretick, though they  
saw him then present at Mass, and obedi-  
ent to the other external obligations of a  
Christian, as well as the rest. And, be-  
cause on this occasion I had the first no-  
tice of his manner of living, I will here  
set down the relation which was given me  
of him.

There came about that time from those  
parts to *Mexico* a Priest, and among o-  
ther businesses entrusted to him to treat  
there one was ; That thereabouts lived  
a man, who was much suspected to be a  
*Lutheran* Heretick, because he carried  
no Beads for his prayers, nor used other  
signs, by which good Christians are wont  
to express their devotion and a sound  
mind. I asked him, whether the party  
spoke well in matters of faith ; and if his  
practice were sutable ; He told me, he  
seemed very knowing, as to the doctrine  
of

26 *The Life of Gregory Lopez. Chap. 6.*  
of faith, and had all the Bible by heart :  
as to his practice, he was a person blame-  
less, he kept almost always alone, as  
though he had extraordinary business,  
yet never acquainted any therewith. He  
continues long, saith he, in the Church,  
and we cannot extort from him what his  
Country is, who his Parents, and Kin-  
dred; he treats of nothing of the World,  
as though he had never lived in it. I fa-  
miliarly replied, that I would not have  
the Priest like *Heli*, who mistook for an  
effect of Drunkenness the change *Anna*  
discovered in her looks, when she pray-  
ed weeping bitterly before God. If you  
should see a Thief without his Beads, you  
would not thereupon take him for an He-  
retick, how much less then a person of  
so good life, so well read in Scripture,  
and whose conversation seems to be only  
with God? The Priest satisfied with this  
reason answered, that what I said he ap-  
proved of, and that he must needs be a  
very good Man: adding, I have a mind  
to carry him a hat, for, he wears none  
(perhaps because he hath none), and will  
forbear from informing the *Inquisition*  
against him, as I intended. This passed  
betwixt the Priest & me concerning *Gre-  
gory Lopez*, of whom till then I knew no-  
thing;



Chap. 7. *The Life of Gregory Lopez.* 27  
ning, nor did I then know his Name:  
though, by the aforeſaid relation, I had  
good opinion of his manner of life, our  
Lord laying a beginning, without my un-  
derſtanding ſo much, for the great fa-  
vours and mercies; which his Divine  
Majeſty by means of this his Servant was  
to do me; as ſhall be ſhewn hereafter.

## CHAP. VII.

*After four years ſpent at Guafteca, too  
much known, he removes to Atriſco:  
and from hence for the ſame cauſe  
to the Sanctuary of our Lady of Re-  
medies; where, upon new com-  
plaints made, he is examined (as be-  
fore in Atriſco) by the Commande-  
ment of the Arch-biſhop, touching  
his Spirit and manner of Life; who  
remains much ſatisfied with the Re-  
lation thereof.*

**T**He deſire Gregory Lopez had of not  
being known, and the great care  
he uſed in concealing his Spirit,  
and heroical Vertues, made him ſhift his  
ſtation,

28 *The Life of Gregory Lopez. Chap.*  
station, in imitation of the ancient *Heremites*; who, fearing to be known and  
honoured by men, travelled often from  
place to place. So, having lived in  
*Guasteca* about four years, and seeing  
himself much known, and generally es-  
teemed by the *Indians*, and *Spaniards*,  
through instinct of the Holy Ghost (for  
it is conceived, he thereby always  
changed his station or abroad) he departed  
for *Atrisco*; and a League off the  
Town, before his entrance into it, God  
presented him to a man of quality, by  
name *John Perez Romero*, who in his  
house afforded him a Lodging, and every  
thing necessary for his maintenance. He  
liked here very well; for, his Entertain-  
ers were very good Christians, and pro-  
fited themselves by the good counsels,  
and the example, he gave them (this be-  
ing the thanks and requital our Pilgrims  
made them that entertained him, and  
wherever he went.

The temper of the Country was very  
grateful to him, and the rivers, brooks,  
and fresh aire of the Fields, such as might  
contribute much to devotion and recol-  
lection. Yet it was not our Lords will  
he should live there above two Years.  
For, the sower of tares, and Enemy of  
our

Chap. 7. *The Life of Gregory Lopez.* 29  
our welfare useth to obscure and bury  
the Vertue, and light, which shine and  
enlighten us, that others may not profit,  
nor go forward in the service of God; as  
aid by his means the Hosts of *Gregory*,  
and many of the Neighbours about.

To compass his ends, the Enemy used  
for his instrument certain Religious Per-  
sons that lived there, none of the learn-  
der sort, though well-meaning, it is  
likely, and zealous, but not *secundum sci-*  
*entiam*. Who, seeing so great mortifica-  
tion and composedness in so young a  
Man, and such admirable wisdom, ver-  
ue, and spirit in one unstudied, and  
wearing no habit of any Order, wherein  
he might have acquired such excellent  
qualities, were greatly scandalized, and  
feared where was nothing to fear, and,  
forgetting that saying, *The Hood makes*  
*not the Monk*; and what the Prophet  
saith, *Blessed is the man whom thou shalt*  
*instruct O Lord, and teach him out of thy*  
*Law*; Psal. 93. 12. they so aggravated  
the matter before the then *Archbishop* of  
*Mexico*, that his Lordship thought it ne-  
cessary to make very particular informa-  
tion for discovering the truth; which be-  
ing juridically done, he declared with  
great solemnity by publick sentence the  
extra-

30 *The Life of Gregory Lopez. Chap. 7*  
extraordinary piety, innocence, and vertue of *Gregory Lopez*.

He having by this gained a greater reputation of Sanctity in the opinion of all straight asked the leave of *John Perez Romero*, and, departing from him, and all his Family, and those quarters, grieved for the loss of such holy and so edifying company, he took his journey towards *Mexico*. And from a place near *Tescuco* lifting up his eyes he espied on the other side of the City the House and Sanctuary of our *Lady of Remedies*; and, thinking there might haply be found some lodging there, where he might live in the prosecution of his solitary life, he made toward it, without entring *Mexico*; and perceiving the House was dedicated to the *Mother of God*, he rejoyced exceedingly, and purposed to continue there in the service of the *Queen of Heaven*. God directed all this for the good of many souls there, who profited much in vertue by the behaviour and discourses of *Gregory*.

For some Months at his first coming none knew who he was, and scarce any heeded him: for, being extremewary of not discovering outwardly the favour of God inwardly did him, seeming rather

ii



in his exterior a simple man, of weak parts, and little understanding, there was none that resorted to him, or that light upon that treasure, which God had hid in this Solitude. Hereupon he suffered great necessity and lack of maintenance; so that I understood he lived there many days only upon wild Quinces.

Yet after some space they began to observe him more, certain devout persons from time to time, when they kept their Novendials there, inviting him to dinner. They marked diligently and exactly the outward attire, and manner of life of their Guest. Some were edified with his conversation and carriage, others were afraid of it; judging it somewhat suspicious to leave the common road wherein most went. Others less advised thought him a man of ill life, and a concealed Heretick, abhorring him, and shunning his communication and company; and in this particular he suffered much with very admirable patience: though I have not been able hitherto to learn more particularly the notable things which there befell him.

The news of this came to the Archbishop's hearing, *Don Pedro Moya de Contreras* of happy memory, who, as became

32 *The Life of Gregory Lopez.* Chap. 7.  
so vigilant and careful a Prelate, desired  
to be informed concerning the life, and  
manners of *Gregory Lopez*, and the Spirit  
that guided him.

About this time I went to our *Lady of Remedies* to see him; and by the discourse  
I had with him I was much satisfied con-  
cerning his Spirit, and accounted him a  
man of solid and well-grounded vertue. I  
gave this relation to the said Arch-Bishop,  
telling him, this was my opinion. His  
Lordship, for the further satisfying him-  
self, and better discharging his office, in-  
tended to examine this business more par-  
ticularly. So he enjoined Father *Alonso Sanchez*  
of the *Society of Jesus*, a man of  
great piety, and learning, much addicted  
to spiritual matters, and experienced  
therein, purposely, and with all diligence  
to examine *Gregory Lopez*, making (as  
they say) an Anatomy of him, and to  
consider his employments, exercises, and  
manner of proceeding. With this Com-  
mission the said Father went to our *Lady*  
of *Remedies*, spending much time with  
*Gregory*, and asking him very particular  
questions concerning the Catholick Faith,  
his own customes, and Spirit; to all  
which he answered with such caution, and  
humility, and in so few words, that he  
left

left him still more in suspense, and doubt, and more desirous of getting the truth out of him. Therefore, thinking any other course was but losing time, he resolved to speak plain to him; And so with a grave, & severe aspect he thus bespake him. *I desire to be free with you; My Lord Arch-Bishop. sends me to take cognisance of his Sheep: answer me clearly, and plainly.* To which Gregory replied: *It is very fit, I should obey my Pastor, and Prelate, and your Reverence in his name.* Having premised this, he began anew to sift him from top to bottome; asking him many, and very subtil questions in matters of our holy Faith, and Christian doctrine: to all which he answered clearly, and distinctly, grounding his answers on the Holy Scripture, and relating the Heresies, that had risen against the Catholick truth, telling the times, and principal heads of the Arch-Hereticks, together with the Saints, and Ecclesiastial writers, and Doctors, that have impugned, and written against them.

This he did with such weight of sentences, and gravity of expression, that the Father remained astonished. But he much more wondred at the excellent solutions he gave to all those doubts, and

34 *The Life of Gregory Lopez.* Chap. 7.  
to objections he proposed to him, about  
his Spirit, and manner of Life: perceiv-  
ing in him a rich stock of divine and hu-  
mane prudence. Hereupon the said Fa-  
ther was not only well satisfied of the ex-  
cellent Spirit of *Gregory*, but also much  
affected and taken with him.

Of all this he gave the *Arch Bishop* a  
relation and account; and his Lordship  
was exceedingly pleased, that a man of  
so great vertue, and Spirit, had oyned  
himself to his flock; and from thence for-  
ward he caused him to be much made  
of and often visited; my self being the  
Messenger and internuncio.

The first time that I spake with the  
*Archbishop*, after Father *Alonso Sanchez*  
had given him an account of his com-  
mission, his Lordship told me, that, a-  
mong other things, which the Father said  
to him, in favour and approbation of  
*Gregory Lopez*, were these words: *Tru-  
ly, my Lord, in comparison of this man, I  
have not begun my spiritual A. B. C.*



CHAP. VIII.

*For gaining better health he is removed to the Hospital of Guasteca ; and the interior and exterior Exercises , wherein he there imployed himself.*

**T**WO years had *Gregory Lopez* continued in the holy House of our *Lady of Remedies*, when he felt himself very weak, and tortured with pains of the Stomack, and the Colick; by reason of which indispositions the cold and strong winds, that commonly blow in those high countries, were very ill for him: so that, for want of health, his removal was necessary to the Hospital of *Guasteca* which is in the Marquisate of *Valle*, twelve Leagues from *Mexico*.

As soon as the Archbishop understood of this resolution, he sent him a Horse of his own Stable, and some cates, together with a Servant to attend him and serve him in his journey.

We departed from our *Lady of Remedies* for *Guasteca*, *Gregory Lopez*, the

36 *The Life of Gregory Lopez. Chap 8.*  
Archbishop's Servant, and my self, in the  
year 1580. and so great was the esteem  
which they held him in, who had con-  
versed here with him, that at his depar-  
ture they all strove to get some of his  
poor Householdstuff, which was at pre-  
sent two or three Sheepskins, that served  
him for a bed, and a Pitcher to keep wa-  
ter in. And, though I intended to get  
one of those Sheepskins, I could not ob-  
tain it, notwithstanding I was *Curate* of  
the *Cathedral*, and so well known of all;  
such was the affection and devotion  
wherewith the pious people desired  
them.

I left *Gregory* on his way to *Guaſteca*,  
that I might not be wanting to my charge  
at *Mexico*. He, attended by the Arch-  
bishops Servant, so soon as arrived there,  
was received by Brother *Steven de Her-  
rera*, though the accommodations could  
not be great, by reason of the poverty  
the Hospital suffered in those its begin-  
nings. He placed him in his own Lodg-  
ing, with order to allow him necessary  
maintenance, and not to employ him in  
any thing at all. The Brother performed  
toward him all offices of Charity, which  
he used toward those that came thither.  
For, though the number was great, by

rea-

Chap.8. *The Life of Gregory Lopez.* 37

reason of the pleasant temper of the aire, excellent for recovering of health, and the Hospital then had no revenue sufficient for maintaining the Poor, nor house to lodge them in, nor meanes to build with ; yet it was never wanting competently to supply them both for their cure, and relief.

A thing indeed, which viewed only with humane eyes may seem impossible, and too extravagant. Yet such was the courage of *Bernardine Alvarez*, the Founder not of that Hospital only, but likewise of that of the *Convalescents* in *Mexico*, and of many others which are dispersed over all *New Spain*, that he deserved most happy success, prospering both in his relieving, and curing of many. I remember, that, when I asked this great Servant of God his consent, that *Gregory Lopez* might be admitted into that Hospital, he answered me ; *I would to God, Father Lofa, I could bring to my Hospital all the Poor in the World ; for, I have very great confidence in Jesus Christ, that he would keep them all : be it as you desire, with all my heart.* And in effect it is seen, how well grounded on the Divine providence that work went ; since, within two years after it was founded, there was in

38 *The Life of Gregory Lopez.* Chap. 8.  
that House of *Guasteca* provision for seventy and five Persons; and from thence forward it hath so far increased, that God keeps a Table in that Desert for all sorts of poor and necessitous; Men, and Women; *Spaniards*, or *Indians*; who come for cure to this Hospital, not only out of all *New Spain*, but likewise from *Guatemala*, and *Pern*, for the good entertainment they find here, and the plenty of all necessaries for their health, and refreshment, and the great charity and care wherewith they are looked to; so that almost all those that go thither with Incurable Diseases in a short time recover perfect health. This, in brief, of this famous Hospital; because I conceive, that *Gregory Lopez* his being there at its beginning was no small cause of its increase.

Here then our *Gregory* had his maintenance certain under the title of Voluntary Poverty, and being also discharged of all cares (though temporal things never disquieted him) he employed himself wholly in Divine Contemplation, and Mental Exercises, perfecting himself in the Love of God and his Neighbour wherein so many Years before he had laid the foundation. But, though his

Exer-



Chap. 8. *The Life of Gregory Lopez.* 39

Exercise was the same, the improvements therein every day were very different. He was all day retired in a Chamber apart. He went forth on Sundays, and Holidays, and some Week-days to hear Mass; and this in the Hospital-Chappel; and, if sometime Mass failed there, he went to the Monastery of *St. Dominic* to hear it. And, though that place was so very delightful, by reason of the many and good springs, the fields, woods, and prospects, yet he never went forth to see them, all the time he lived there, save only once, and that at my instance.

He seldom visited the Sick, because by reason of his great weakness and tenderness of constitution the ill smell, proceeding from the contagious Diseases that are cured there, did exceedingly hurt him. For this reason there wanted not some of those who attended the Hospital which murmured against him (it being no news for *Martha* to complain of *Mary*) as a shallow, impertinent, and idle Person. But those that attentively considered the actions of *Gregory Lopez* judged far otherwise of him; for, they found by their own experience that Almighty God favoured and assisted them by means of his Prayers, and that there-

40 *The Life of Gregory Lopez. Chap. 8.*  
by their bodily strength was increased to help the sick day and night, They also perceived the great gift of Counsel God had conferred on him, wherewith he comforted, and calmed those, that in their afflictions and troubles repaired to him. He had a special talent in pacifying, and chearing many of the Sick, who either through their ill humour, or the violence of their disease, were so cholerick and peevish, that the Infirmarians could not endure them. So that, these things well weighed, he was no small benefit to the Hospital; especially being one that had no office, or charge to meddle with any thing therein; for, he was never one of those Brothers, called of the *Convalescents*: and (as was said) *Bernardin Alvarez* had commanded expressly that he should not be employed about any thing.

I have observed (not without some profit to my Soul) that the Devil our adversary having been worsted in any attempt, or skirmish, and (as they say) layed his hands on his head, yet usually returns so fresh to the combate, so erects his crest, so prepares and excites himself, and with such courage renews the encounter, as if he had before been the Victor.

Chap. 8. *The Life of Gregory Lopez.* 41

VICTOR. Hereupon he reassaults the same man, as if he engaged only with our weakness, and there were not with, and within, us the favour of Almighty God, and aid of the *strong one armed, Christ*, so oft as with Faith, and Hope we ask it of him. Gregory, as an old Souldier of our Captain *Jesus*, knowing well this sure protection, when I related to him any conflicts internal, or external, answered with the *Holy Ghost*,

*Who is not tempted, what knows he? † As if he should say, He knows nothing.*

† Eccl. 34.9.  
*Qui tentatus non est, qualia scit?*

About this time that admirable Person *Fr. Peter de Pravia* of the Order of *Predicants*, the mirrour and pattern of wisdom, humility, and religion, being first Reader in Divinity, and *Vicar General* of the *Archbishoprick* of *Mexico*, having refused a *Bishoprick* (whose Soul, I hope in our Lord, is, with his *Father St. Dominic* in Heaven, irradiated with very great glory) went exceeding privately to *Guasteca*, to enquire into the life, and manners of *Gregory Lopez*: and it is likely that such a one, so free from passion, had sufficient grounds moving him to go in person to him. In conclusion he made

42 *The Life of Gregory Lopez.* Chap. 8.  
made a diligent and particular scrutiny  
concerning his manner of proceeding,  
and life, and found so good a report and  
testimony, that from thence forward he  
bare him a greater respect and love. And  
this I observed; though the said Father  
acquainted me with other things of very  
great importance and secrecy, he never  
imparted to me his intention in going thi-  
ther.

I have also been informed, that the  
*Bishop of Guadalupe* with all care and  
diligence made enquiry into *Gregory's*  
manners, during those seven years, which  
we have said he lived in that Diocese.  
And his Lordship understood clearly,  
that, though Satan used all his power to  
obscure the life and fame of this great  
Servant of God, yet he always came  
forth like Gold out of the Crucible, pur-  
rer, and more resplendent

*Gregory* did another work of no small  
benefit in that Hospital, which was the  
making a Book of *Physick*, extracted  
from divers experiments, and the great  
judgment he had in the Properties and  
natural vertue of Herbs. This Book the  
*Brothers* found useful, and advantageous  
to them for their curing the Sick; and  
when they went about all the country to  
ask



Chap.9. *The Life of Gregory Lopez.* 43

ask alms. And the benefit and good success of those remedies and medicines, which by that Book they applied to several Diseases, was very strange; as if the Author had many years studied *Physick*.

He many times likewise employed himself in making, and mending his poor Apparel; for, in this he had a particular talent; and he cut-out, and made-up all his clothes, even to his litle grey cloke that covered him, except a hat, which he never used, unless he went in a very hot Sun. He made him no new Shoes, but mended them so well, that a pair lasted him above three Years.

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## CHAP. IX.

*By reason of a great Sickness Gregory Lopez returns to Mexico : and from thence goes to Sancta-Fè.*

Our Lord was pleased to remove this Light, that for a while it might shine in some other parts. So he sent this his Servant a purple Fever; though at first it was not known for such.

He

He with his great courage, mortification, and patience, kept on foot as well as he could for three Days, till the violence of his disease made him content to be treated like a Sick man. He was let blood above fourteen times, which, in one so weak, was enough to have put an end to his life. But our Lord kept him for an instrument of his greater glory, and the profit of many. So that, although he was brought extreme low, the Divine Bounty restored him, but his sickness left behind it some very troublesome remainders, among which a great inflammation of the Liver, and a little lingering Calenture, that was not quite rooted out.

This forced him to remove to a colder Climate, namely to a Town three Leagues from *Mexico*, called *S. Augustine*. He lodged in the house of *John de Escobar*, who had requested him at *Guaſteca* to come thither. From whence he writ to me, giving me notice of his arrival; this Letter I received having my foot in the stirrup to go to see him in *Guaſteca*. I went to *S. Auguſtin's*, where I found him very weak, and ſtraited for attendance and looking to. So, not thinking it fit upon good grounds to leave him in that place, I brought him with me to *Mexico*,  
and

Chap.9. *The Life of Gregory Lopez.* 45  
and kept him in my House some Months  
whilst he was recovering; who also helped  
many devout and spiritual persons,  
that came to visit him, and consult with  
him about their affairs. And he did so  
much good in this place, that it might be  
evidently discerned, that our Lord for  
this purpose brought him to this City:  
though all the time he lived here he went  
not out of my house, save to the *Colledge*  
of the *Society of Jesus* to hear Mass; not  
even to the *Viceroy's Wife*, the *Marchio-*  
*ness of Villa Manrique*, who much desired  
to see him, and intreated me three several  
times to bring him to the Palace; he  
excused himself to me, saying, that  
neither he needed the *Lady Marchioness*,  
nor she him. This proceeded from no small  
courage and disinterest, especially in a  
time when the *Marquess* was honoured  
much, and the *Marchioness* much ob-  
served, and respected by all. Indeed  
some Years after *Gregory*, hearing that  
the *Marquess* was much troubled at a  
message that came to him out of *Spain*,  
said to me: *Now I would visit the Mar-*  
*chioness, if she sent for me.* And yet the  
*Marquess* and his *Lady* were then in  
*escuro*, and *Gregory* at *Sancta-Fé*: where-  
by may be seen, how much a stranger he

WAS

46 *The Life of Gregory Lopez. Chap. 9.*  
was to the ceremonies ordinarily used among men; inasmuch as he denied the Visit in a time of prosperity which with ease he might have performed; and in time of adversity offered it himself, though it would have cost him a journey of above fourteen Leagues going and coming.

He was not perfectly recovered in *Mexico*, nor quit of his lingering Calenture; his weakness was great, and his appetite to his meat small. On the other side he sighed after his beloved Solitude: though he had most strictly observed it at my house in *Mexico*. Yet notwithstanding the commodiousness of the Country more pleased him. Whereupon I went about very carefully to seek out some place nigh the City, where he might enjoy his Solitude, and I often visited him, and some way relieve his Sickness and poverty.

Whilst I was thinking thus, our Lord so ordered, that one day we two went forth to see a little Village called *Santa Fe* two Leagues off *Mexico*; the government whereof belonged to the Dean and Chapter of the Church of *Mechoacan*. It seemed to us very fit for our purpose, by reason of its good temper, and healthfu  
aire



ire, the green trees, and fresh springs, things that use to make solitude more grateful : Though *Gregory* little minded these delights, his conversation being altogether interior, as we shall shew in another place. I communicated this business with Doctor *Hernando Ortiz de Hinojosa* first Reader of Divinity, and Canon of the Cathedral of *Mexico*, Bishop Elect of *Guatemala*, who was at that time Rector of *Sancta-Fè* ; Who, as became pious a man, and one forward to advance and promote all good, very freely gave *Gregory Lopez* leave to dwell in a house somewhat distant from the Town, situated upon the river that runs to *Mexico*. He commanded also, that the *Indians* should provide him diet at the charge of the Hospital erected there, which likewise belongs to the Church of *Mechican*.

*Gregory Lopez* having obtain'd this Licence from *Doctor Ortiz* went to that Retreat the 22th. of *May*, 1589. on Monday *Whitsun-Week*: where he continued his exercises of Prayer, and Contemplation to his Death : as shall be shewn hereafter.

## CHAP. X.

*of the Life Gregory Lopez led in  
Santa-Fè; and his daily Exercises.*

**T**His Mansion was new to Gregory but very commodious for his Spiritual Exercises, which were not new, but the same wherein God had placed him at the first, though still with greater advancement.

He lived alone in that little Cottage about seven Months without conversing with any, though as oft as I could I visited him; and sometimes, as I think, some other devout persons: who, when he went on Holy-days to hear Mass at the Parish-Church with those of the adjoining Quarter, were much edified to see him: on which occasion some time or other they resorted to him.

By these frequent Visits I made to him his great stock of vertue and spirit every day discovered it self more to me, which made me very desirous to live in his company. I besought our Lord by m  
ov

own and certain Religious Persons prayers, that his Majesty would let me understand his most holy will; since, in the judgment of many, the employment that I had in *Mexico* was some way profitable, and to Gods service. For, I had above twenty Years been Curate of the Great Church, and took the charge of the bashful Poor, whom I supplied with necessaries the space of ten Years and more, out of the Alms I continually asked for this purpose. For which cause my Superiors much doubted whether it were fit to permit me to retire to a Solitary life. But at the last our Lord was pleased so to direct, that I determined this course was expedient, and my Superiors contented to it, and gave me leave, which till then they denied me.

So I came from my residence to this town of *Santa-Fè* at *Christmas* that very Year 1589. where I enjoyed the company of *Gregory Lopez*, till his death; accurately observing all his actions, and words, eying him very narrowly night and day, to see if by familiarity and common converse I could discover any thing contrary to the good opinion I had of his eminent Vertue. But I was so far from that, that I became much more confirm-

50 *The Life of Gregory Lopez. Ch. 10.*  
ed in the conceit I had entertained there-  
of; which so increased in me, that every  
day his spirit seemed to me more admi-  
rable, his vertues more heroical, and his  
conversation more celestial.

During this time, I understood and  
learnt from himself many of those things  
mentioned in this Relation; though he  
never set himself purposely to speak of his  
own manners, except on divers occasions,  
when haply it appeared necessary for my  
profit, or that of others. And, this hap-  
pening seldome, and unexpectedly, and  
I never heeding the recording it, nor  
thinking to out-live him so, as to be able  
to write of him, hence that which is here  
related, in comparison of what is omitted,  
is very little: and also those admirable  
things which I observed in him can hard-  
ly be well ranged in an historical dis-  
course. Only I notify here that his life  
was so uniform, that what he did one day  
he did another; and by this rule and line  
he passed Months and Years: I will  
therefore make a brief recital of his  
spending the Day, and Night, that there-  
by some of the great Vertue he had may  
be collected and appear.

At break of Day he opened his Cham-  
ber, Window to begin to dispose and or-  
de



der the works of the day; and, washing his hands and face, at the beginning of day-light he read in the *Bible* a little above a quarter of an hour, and presently shut the Book. The end of this his reading was only because it was the Sacred Writ, and God gave it him to read; and also that what he well understood not at one time he might at another; Especially for that he always bare such a respect and reverence to the Divine Writ, that upon the reading thereof he grounded that he was to do in the day; and this he did so dully, and constantly, that a few days before he died he said to me: *These ten days I have not read in the Bible; I do not remember, that I have omitted it so long at any time, since I betook me to a Solitary life.*

After his reading the *Scripture* followed an Exercise so internal, and secret, that from no exterior signs could the quality of it be discovered, whether it were prayer, or Meditation, or Contemplation; whether it were about things sorrowful, or joyful; whether he were active, or passive; whether he spake with God, or God were speaking with him. Only it may be concluded by his great modesty, and the composedness of his thoughts, by

52 *The Life of Gregory Lopez. Ch. 10.*  
the serenity and gravity of his countenance, that he was continually in the presence of God, without ever losing him out of his sight. And, though he never discoursed hereof with others, he told me those things concerning it which I have written already, and shall write hereafter : and likewise, on an occasion which I will relate, he discovered something thereof to *Don Fr. Domingo de Salazar*, then Bishop of the Philippines, who returning thence to Mexico for Spain came on purpose to *Sancta-Fè* to visit *Gregory Lopez*, with whom he had formerly had very great familiarity, as was said in the fourth Chapter. When, among other questions that this Prelate asked him, one was, that he would tell him what exercise in his spirit he used, and what God then employed him in ? To which he plainly answered, *That his exercise was to love God, and his Neighbour.* Whereto the Bishop replied : *Indeed you told me these very words in Amaiac now five and twenty Tears since : How is this ? Have you been always practising one thing ?* Gregory answered : *I have ever done this ; though there is difference between the work done then, and now. Whereby it is manifest, that the Presence of God practised*

practised by *Gregory Lopez* was in no dry and sterile way, but accompanied with an intense Love of God, and jointly of his Neighbour; which is the end of all the Divine Precepts, and the top of Perfection attainable in his life. In this he spent all the forenoon and afternoon, and most of the Night. These were his Prayers, these his meditations, and this the daily bread whereon that devout soul lived. And, though it be true, that he employed himself herein all the day, yet observed, that on Mornings chiefly he was more absorpt in this Exercise, and transported, as it were.

He kept not, herein, any constant place, nor any set posture of Body that he ordinarily used. He was most what in his Chamber either standing, sitting, or walking; unless when sometimes he went while forth into a *Corredor* or Gallery near his Chamber to enjoy the Sun. He could not kneel in his latter time by reason of his great weakness of Body.

At Eleven we two dined together with some other Guest, if any were; for, *Gregory* was strange to none, especially if the person were Religious, or pious. At Dinner we discoursed somewhat of God, or of some natural things, out of which

54 *The Life of Gregory Lopez. Ch. 10.*  
he ever extracted Spirit; taking from  
them a ground for very sublime do-  
ctrines. After Dinner we continued a  
while the same discourses; and, when  
there was any Religious man to make a  
third, it was strange to hear how appo-  
sitely *Gregory* would speak; though he  
almost never began the discourse, nor  
said any thing, unless asked, or when the  
present occasion required it.

Other times I read to him at the table  
the lives of the Saints in *Villegas* his *Flos  
Sanctorum*, or the *Chronicle of S. Francis,  
Pratum Spirituale*, and other such like  
books: and this custome lasted above  
two Years. This ended, which was a  
kind of recreation, he retired to his  
Chamber, continuing his union which  
neither with eating, conversing and dis-  
coursing, nor with any other divertise-  
ment, or exteriour employment was in-  
terrupted. He never slept adays; and  
so had more time for his conversing with  
God.

If in the afternoone (for it seldome  
on mornings) any visit were made him  
by one that desired to conferr with him  
in private about his affairs, he denie  
none access, without exception of either  
times, or persons. He counselled all  
com



Ch. 10. *The Life of Gregory Lopez.* 55

comforted all, offered all his help with our Lord; so that in these last years he was more frequented, not by the vulgar only, but especially by Religious and Ecclesiastical persons, men of great learning and authority. There resorted to him also divers Gentlemen, and principall Ladies; somtimes in person, otherwhiles by letter, acquainting him with their affairs, and requesting his counsel, and prayers, for good success therein. But, among others, *Don Lewis de Velasco*, *Marquess of Salinas*, *President of the Council*, who had been twice *Viceroy of New Spain*, and once of *Peru*, out of a singular affection and respect which he bare to *Gregory*, came somtimes to visit him, and staid shut up with him two or three hours together. He found him of ability to consult with about his affairs; as well those private concerning his Soul, as the general and publick, belonging to the governing the Commonweale, and Kingdome.

In such employments did *Gregory* spend the afternoon, and before Sun-set he retired to his Chamber, and came no more out till Morning. He never used candle-light, from the time he betook him to a Solitary life: so that some were

36 *The Life of Gregory Lopez. Ch. 10.*  
wont to ask me out of curiosity; *What*  
*is it he doth all night without light?* not  
considering, that his exercise, being in-  
terior, depended not on this *material*  
light, but on the *spiritual*, which he ne-  
ver wanted, night, or day. He eat no  
Supper, (as is said before): and so was  
alone in the dark till *Nine and a half*, or  
*Ten*, when he lay down on a little Quilt,  
covered with a mean rugg: and this was  
the softest Bed he had. For, at first his  
Bed was the bare Ground, afterward  
some Sheepskins, and a few years before  
his Death he, at my instance, accepted a  
little thin Quilt, and the rugg I mention-  
ed. On this manner he slept (to my  
thinking) not above two or three hours  
of the whole Night: For the rest he spent  
awake in his Contemplation till day-  
break, when (as was said) he opened his  
Window. He used the same employ-  
ments, and exercises the day following,  
as on the foregoing; and thus spent all  
those years he lived in *Sancta-Fè*, till our  
Lord was pleased to take him to his eter-  
nal Rest.

CHAP. XI.

*Of the Death of Gregory Lopez, and  
some remarkable passages that hap-  
pened in his last Sickness.*

**I**N the Month of *May*, 1596. by rea-  
son of an ill aire which seized him  
*Gregory* felt himself indisposed, and  
presently quite lost his stomach, so that  
he could swallow nothing but liquids,  
and those too with great difficulty. A  
few days after a flux took him, (a dis-  
ease very troublesome, and, in one so  
weak, very dangerous). He would nor  
let a Physician be sent for, nor cared for  
using many remedies, partly by reason of  
the great experience he had in curing this  
malady, and partly because he knew the  
strong medicines, usually applied by the  
Physicians, would sooner spend that little  
vigour and strength he found in himself.  
And, seeing how careful I was about his  
lisease, and how much I desired, and en-  
deavoured, that some remedies should  
be applied to him, he said to me; *Now,*  
*Father*

58 *The Life of Gregory Lopez. Ch. II.*  
*Father Lofa, let us walk after Gods pace;*  
As who would say, that conformity and  
resignation was for such times, and not  
for talking of it, when nothing troubles us,  
but all goes well with us: it was likewise  
a usual saying with him; *that Resignation*  
*is all Deeds, and hath no Words.*

In this manner he passed some days  
with the like patience, and fortitude,  
wherewith he used to bear all sickness;  
till on *S. John Baptists* day the 24<sup>th</sup>. of  
*June* I thought fit to give him the *B. Sacra-*  
*ment*; and asking him, whether he liked  
to receive It, he answered, *Yes*; and that  
he rejoiced much that it fell on the day of  
*S. John Baptist*, whom he took for his e-  
special *Advocate* and *Patron*.

I gave him the *Blessed Sacrament*; and  
fearing his End was very near I had the  
*Holy Oile* ready, whenever it needed.  
For, besides his great weakness, and little  
stomack, he was troubled with a Hickup,  
very painful, and his pulse beat with in-  
termission. Yet, for all this, so great was  
his courage, that the same day he receiv-  
ed his *Viaticum*, and all the days follow-  
ing he rose, and made his Bed himself, and  
dressed himself. He always, to his death,  
rose to the stool; and, though conveni-  
ence were offered him for saving such  
con



Ch. II. *The Life of Gregory Lopez.* 59  
continual trouble, he would mortify himself in not using it.

He grew every day weaker, and unable to eat preserved himself meerly with strong waters, which persons of quality sent him from *Mexico*, vying with one another as it were. Which, when he considered, admiring the ways of God, with great resentment he said; *Wonderful art thou, O Lord; since a man, who in all the world possesseth not a pin of his own, should, to sustain life, need the waters of Princes, and Kings, and should find persons to give them him, without asking!*

The Festival came of the Glorious Apostles *S. Peter*, and *S. Paul*, when, thinking my Sick man would not out-live that day, I minded him that it would be seasonable to give him *Extreme Unction*. He was glad that this Sacrament was to be administred to him on the day of these glorious *Princes* of the *Church*, whom he so dearly loved, and ever desired greatly to serve. The time being come wherein was to give him absolution in vertue of the *Bull* of the Holy *Cruzada* which he had, I bade him to seek out some sin, though of former years, that I might absolve him, and apply to him the *Indulgences* of the *See Apostolick*. Whereto he

60 *The Life of Gregory Lopez. Ch. II.*  
he answered, that, *Through the mercy of God, he found nothing that troubled his Conscience.* Which is to be understood in the matter of Mortal Sin : Whence may be inferred, that he never committed such, all his life : for, he was not ignorant that none ever lived without Venial Sins, except the *Virgin Mary* our *B. Lady*. It may be also, he then meant that he did not remember any Venial Sin ; not for that he never committed any ; but because having committed none wittingly, and being asked on the sudden, it was very possible that at that time he remembered none. Hereupon I gave him the Sacrament of *Extreme Unction*. Afterward, importuning him to permit some sheets to be brought, him, a little to mitigate his great pains, he answered ; *Now, as one besmeared with oile I may admit them.* And, thinking his death very near I asked him ; *Will you dye now ?* Then speaking to himself, he said ; *Now, Nature, wilt thou dye ?* By this shewing the compassion and pity which the Spirit had to the Body, or the Superior part of his Soul to the Inferior, and Sensitive For, this division, and anatomy of the Inward, and Outward Man, and of the parts of both, Gregory very well understood

Ch. II. *The Life of Gregory Lopez.* 61  
stood, and very subtilly discoursed there-  
of.

The bodily pains he suffered were so violent, that, I once asking him, how he did, and where his pain lay; He said, that, from the sole of his foot to the crown of his head, every part of him was extremely pained. And, besides, our Lord on the other side afflicted him sore in the most interior and sensible part of his soul; that so both within, and without, he might have more ample occasion of meriting. Concerning which I will here relate one passage, as being very notorious in *Mexico*, though I know not whether all recount it with its due circumstances, and therefore it is fit to declare the truth. I will suppress the Persons names, because such, as know them, will easily guess them; and such, as do not, need not.

Among those Persons of quality that came from *Mexico* to visit *Gregory Lopez* in this his last Sickness there was likewise a very eminent *Lady*, Wife to a nobleman, who served his Majesty in very honourable place. She gave not so good example, as was wished, in the City, both in point of bravery, and immoderate expence, as also in playing at Cards,

Cards, wherein she lost much time, and money; drawing after her some other Noble Women, who, under her wing, adventured to loose the reins to this vice, without their Husband's being able to hinder them. Now, this *Lady* came to *Sancta-Fè*, the third of *July*, seventeen days before *Gregory* died, to visit, and cherish him. For, though, in the things mentioned, she was somewhat faulty, yet, in works of mercy and pity to the poor and afflicted, she was ever very much famed.

As soon as I heard of her coming, I sent her word by means of a certain Friend of ours, that came with her, that she was not to enter within this house, who had benefited so little by the prayers, and labours used therein: since, having been here before, she had not left gaming, nor removed the scandal which she gave thereby, being a kind of martyrdom to a person of that eminency that her Husband was of, and therefore she might return to *Mexico*; for there was no means of seeing the Sick Man; nor did he desire to receive her Alms. She made divers replies, and, in this dispute three or four hours were spent in messages sent to and fro, without my consent.

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ing that they should come to visit him. So, whilst she expected my last resolution and answer, this our Friend, I spoke of, and others assured me, she came with a great desire to amend, and quit idleness & gaming, & that therefore it would conduce much to the furthering her entire conversion to comfort her, and comply with her so vehement desire. Where- with I was pacified, and meant, she should see him.

As she entred at the door one of her sons told her, *Father Losa was resolved, you should not come within this door.* Whereto she answered, *He hath reason, but I will amend.* Then, beholding Gregory, she much pitied his misery, and began presently with her own hands to serve him kneeling by his Bed-side, and to dress his Meat, wherein she had a special faculty; though a better, in earnestly recommending her self to the Prayers of Gregory, and using in time that good season which was almost gone. That time he stayed here she was forenoon and afternoon a great while with the Sick Man, beseeching him on her knees, and with lamenting tears, to recommend to our Lord and take charge of her soul.

Hereupon she began to feel a great alteration

teration in her Mind; for, now she delighted in treating of Divine matters, and of amending her life, and there immediately burnt a pack of Cards, that she brought in her sleeve to pass the time with, and came to me to Confession; from which time I discerned an advancing in her soule. In fine, a few days before she was to return to *Mexico* having, as she used, requested the Sick Man one morning to assist her with our Lord, she turned to me very chearful, and said: *Father Lofa, bear me witness, that Father Gregory Lopez hath promised me, when I dy, to come, and conduct my soul to Heaven, because I know not the way.* And turning to Gregory she asked him: *Do you promise me this?* Whereto he answered; *Yes, I promise it you.* After this conference ensued two things very remarkable: One, that the pains, and crosses which our Lord inflicted on *Gregory*, increased exceedingly; The other, that this Lady was instantly struck with the same disease, whereof he died: which notwithstanding she stayed two days in this Town serving, and, as far as her indisposition permitted her, cherishing the Sick Person and shedding on her knees before him bitter tears of repentance. With this

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Ch. 11. *The Life of Gregory Lopez.* 65

assurance (her malady increasing) she returned to *Mexico*, and at her departure *Gregory* said to her: *Fare you well; for, by reason of the weakness of our bodies, we shall here no more see one another.*

As soon as she came to her house she writ me certain pious expressions, whereby she discovered her Soul was powerfully touched by the Almighty hand of God; and, among other things, she told me, that the Physicians of her Body applied many and good remedies to her, for cure of her disease, yet that which she principally desired and requested was, that the Physicians of her Soul would earnestly recommend her to God. Her malady increased daily, together with a confusion and grief for her sins, and the signs of a true repentance.

After the same manner I also perceived the pains, and torment of *Gregory* to increase; and so, as the *Lady* was very near her end, there came hither *Martin Lopez* of *Gaona* a publick Notary to visit, as he used at other times, our Sick Man, bringing a message from the *Lady*, who intreated him not to forget her. And the same request he made for himself, and his whole Family: whereto *Gregory* answered, as one that had a great load

66 *The Life of Gregory Lopez. Ch. iii.*  
on him, *I do so; I feel her very heavy upon me.* A thing to me very strange; for, I never observed any matter trouble him, or make him express his grief, except this occasion. To conclude, the *Lady* died, leaving great signes of her Salvation, and giving at the hour of her death so many, and evident tokens of true repentance and sorrow for the evil example, whereby she had seduced others also, that this sudden change was of no less edification, than her former extravagancy and vanity had been of scandal.

When, within a few hours, the news of her death arrived, I told it to *Gregory*; who with some signs of joy said only these words, *God is powerful*, Psal. 88. 9. I asked a Brother of the *Convalescents* called *Manuel Sarmiento*, who never left the Sick Man, whether he had observed any thing extraordinary in him at the time and hour when that *Lady's* death was told us; and he answered me, he had: for he at that very time saw him transported, and in an Extasy. Whereby I conceived that our Lord was pleased to accomplish *Gregory's* promise, and that he had been present in spirit at the death of his dear charge, accompanying her to Purgatory, that, when he departed this

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Ch. II. *The Life of Gregory Lopez.* 67

present life, he might take her with him to *Heaven*. Of this I have no certainty, but, according to this relation, it may be piously believed.

All this Story I have told, to manifest somewhat of the great zeal *Gregory* had for saving Souls; and the better to shew, that the Love of his Neighbour, wherein together with that of God he was continually exercised, was not a meer Speculation or Castle built in the aire, but that he took much to heart the spiritual losses of Souls, and with all his power endeavoured their recovery, though at his own cost, and by undertaking himself the punishment due to others offences: *Gregory*, indeed he seems to have suffered, in this occasion, those, which the other suffered. For, besides the acute bodily pains which he felt from foot to head, the inward cross he sustained, after his taking that Soul into his charge, was very heavy; so that he wondered at himself: and he, that never was known to complain of any thing, at this time was wont to say with great feeling: *Jesus, God help me, what a great Purgatory is this?* And, once, as I was about to go away upon some business, he stayed me, saying: *Bear me company. A great Mystery*  
F 2 had

68 *The Life of Gregory Lopez. Ch. 11.*  
*had that speech of Jesus Christ to his Apo-*  
*stles, that they should tarry with him:*  
Shewing thereby, that he found his Soul  
exceeding destitute of the favours and  
comfort, wherewith at other times our  
Lord, in such exigences, was wont to  
relieve and solace him. Yet the great-  
ness of his Valour and Magnanimity,  
wherewith he endured this, the integrity  
of his Faith, and the Confidence he put  
in God, was that I most admired in him.  
And, whereas his Exercise, after his go-  
ing out to live solitary, was to quicken  
this Faith, and still closer to knit the uni-  
on of his Soul with God, his Heroick  
Vertue in this kind now upon several oc-  
casions evidently manifested it self.

I was wont in this his last Sicknes often  
to ask him, how he went on in his exer-  
cise of the continual Act of the Love of  
God, and he always, even to his Death,  
answered me, *Very well.* And, to make  
this more evident, I will here set down  
Questions in particular, which I put to  
him, when I saw him most afflicted, with  
the Answers he gave me.

I once asked him; Do not so great  
pains withdraw you somewhat from  
God? He answered: *Not a jot.* And  
ther time, seeing him much afflicted,  
asked

Ch. II. *The Life of Gregory Lope.* 69

asked him ; Now, is your Mind on God ?  
He replied : *Where else should it be ?* Be-  
ing nigher his end, in the pangs of Death,  
asked him ; Now do you well retain  
God ? *Not ill :* replied he. On another  
occasion, having been very much recol-  
lected he turned to me, saying : *Perse-*  
*verance with peace is of great value.* And,  
when I comforted him, saying, our Lord  
led him by the Cross, as he did his be-  
loved Son ; *I am glad* (said he) *I am*  
*glad, that his will is fulfilled in me.* Lastly,  
when I thought it time to give him the  
*Holy Candle* for an happy departure, I  
said these words to him ; Now is the  
time to go see the Secret ; Will you have  
the Candle ? (alluding to the story of  
King Don Alonso the Eleventh, surnamed  
the Wise, who, in the like passage said,  
*Give me this Candle, let us go see this Se-*  
*cret.*) To which Gregory answered with a  
wonderful confidence ; *There is no Se-*  
*cret, all is clear, and it is Noon-day with*  
*me,*

With this valour, and invincible cou-  
rage, full of Faith, Hope, and Charity,  
King a litle after the Candle, he sur-  
rendered his Soul to his Creator, to con-  
tinue for all the Eternity of God himself,  
asleep, and drowned in the immense  
F 3 Ocean

70 *The Life of Gregory Lopez. Ch. 11.*  
Ocean of the Divine Charity, that delicious affection of Love, wherein (as much as is possible for humane frailty, in this Exile) he had always endeavoured to exercise himself, and advance further. He died on *Saturday* at Noon, the Twentieth of *July* in the Year 1596. on which day the Holy Order of the *Carmelites* keep the Festival of *Saint Elias*, first Father and Founder of their Solitary Life, which *Gregory Lopez* had so perfectly observed.

He lived *Fifty-four* years, whereof *Thirty-three* were spent in Solitude. His Body remained, as if he had been alive and, to our thinking who stood by, resplendent. We immediatly perceived a very pleasing sent, that proceeded from his Body, and remained in the Room where he died. And (which excites greater admiration) the same smell adhered to the Garment which we put on him for his interment, and his clothes retain it to this day. It is likewise remarkable, that, there being present at his death the Canon *Nicolas Martine*, Rector of this place, and my self who had been Curate Twenty Years, and three other devout Lay-men, none of them thought of saying a *Responsory* for the

*Dea.*



Ch. II. *The Life of Gregory Lopez.* 71

*Dead*; so great was the Joy we took in beholding him, and which his happy passage caused in us.

His *Body* was interred in the Church of this Village, by the command of Doctor *John de Cervantes* Vicar General to the Arch-Bishop, the now Bishop of *Guaxaca*, who, hearing of *Gregory Lopez's* Sickness, whose piety was very well known to him, some days before his decease came to visit him, and to desire he would order his being buried, where the Lord Archbishop of *Mexico* or his Vicar General should appoint. But, before he spoke to him, conferring about this with me, *I* answered, *Gregory* took no care for his Burial; that all was at my disposal; desiring that his Body should continue in the Church at *Sancta-Fè*. Yet *I* was not willing to determine, till *I* had spoken with him: So, telling him what the Vicar General requested, he said these words; *Let the Vicar General's will be done; for that is God's will.* So, it being taken under Witness before a Notary, the Vicar General commanded Him to be laid in this Church; yet hereby reserving a right and power of translating Him to the Cathedral of *Mexico*, when it was the Lord Archbishop's pleasure.

72 *The Life of Gregory Lopez. Ch. 11.*  
Providing hereby with great prudence  
and mature judgment, that, if, in tract  
of time, our Lord pleased to discover by  
Signes and Miracles, how much he de-  
lighted in this his Servant, the City of  
*Mexico* might be honoured with the  
Treasure of his Holy Body.

There were present at his Funeral ma-  
ny eminent and devout Persons, who  
from *Mexico* and other parts resorted  
hither only for this cause, bringing Tor-  
ches and all things necessary for the bet-  
ter solemnizing that Office: which was  
performed by the Lord *Don Alonso de la*  
*Mota*, and *Escobar*, Dean of the Holy  
Church of *Mexico*, and then Bishop E-  
lect of *Guadalaxara*; now of *Tlaxcala*.  
His Body was interred near the *High*  
*Altar*, on the *Gospel* side. Many per-  
sons, that touched him four and twenty  
hours after his death, found his Limbs as  
flexible, as when alive, though common-  
ly dead bodies grown cold become stiff,  
that their Joints cannot be bent. Some  
say, that God useth to bestow this Gift  
and particular Priviledge on Virgins Bo-  
dies; as his doubtless was.

At his Burial likewise was smelt the  
sent above mentioned, which so raised  
the People's devotion, that they strove  
to

Ch. 12. *The Life of Gregory Lopez.* 73  
to cut off pieces of his Clothes, accounting it a great happiness to get any part thereof. His Funeral was solemnized on *S. Ann's* day: Doctor *Hernando Hortis de Hinojosa*, Canon of *Mexico*, who died Bishop Elect of *Guatemala*, preached thereat.

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## CHAP. XII.

*Of other remarkable things, whereby our Lord evidenced the Sanctity of Gregory Lopez.*

AT the same hour that *Gregory* died, a Religious Woman, much exercised in Vertue and the way of interior living, with whom the Holy Man communicated in the union of Spiritual Life, being in Prayer absorpt in Spirit, saw Him come toward her, saying these words: *Sister, I am going to Heaven; you shall not go so soon, because your presence is necessary for the service of God, and comfort of this Convent:* And so he instantly disappeared, leaving her soul much edified, and fully resigned to the will of God; though her desires were to be loosed from  
from

74 *The Life of Gregory Lopez. Ch. 12.*  
from her mortal flesh, and be with Christ. She, before the news came to *Mexico* of *Gregory Lopez's* death, imparted this Revelation to her Confessor; who, certified of the truth of it, counselled the said party to conceal what had been revealed to her, till God should declare what was to be done. He also advised her, by using more prayer, to try whether this Spirit were of God, or some evil Angel. Twelve days after she told her Confessor, it was our Lords will, she should reveal this to me; because I had enquired concerning what had passed. And these words also were spoken to her from the mouth of her Heavenly Spouse *Jesus Christ*: Wherefore, thinkest thou, is *Gregory* seated near unto me? But because, for me, he forsook all the temporal things of this life, and lived with inward Recollection, and silence.

I was told by a Religious Woman, of whose Vertue and Spirit I am much satisfied, that some five years before the Death of *Gregory* as she lay on her Bed after *Prime* (because at that time she was sick) our Lord in her sleep shewed her the Heaven open, out of which went in Proceffion all the Religious Orders, and divers Martyrs, and likewise the *B. Virgin*



Ch. 12. *The Life of Gregory Lopez.* 75

gin our Lady, with many Women-Saints, and *Christ* our Lord with his *Apostles*; she wondering thereat, it was told her, they went to visit the holy *Gregory Lopez* who was sick. Afterward she heard that he was 'then like to dy, and in five days he had not eat a bit.

A Person, whose wisdom, vertue, and humility is very well known to all, out of an affection of devotion, and love which he bare to the holy Man, desired him a few days before his Death to remember him; he promised, he would. And, the first Saturday Night after his death he saw in his sleep a Vision, wherewith he awaked, and perceived it was the shape of Holy *Gregory*, whose blessed Soul united it self to the body of this person, and with very great Jubilee made him bless and praise God in his Saints, and especially in the Holy Confessor *Gregory*. This passed a while; and he composed again to rest with much joy and consolation felt himself again touched all over his body; and, being awaked, a second time that appearance of *Gregory* seizeth him, moving him extraordinarily, and urging him to praise God, without his deliberating thereon, or being able for an instant to cease. It likewise made him discern,  
and

76 *The Life of Gregory Lopez. Ch. 12.*  
and confess, how unworthy he was of  
such a favour, and how much obliged to  
serve God, and render thanks for that  
Visit of his faithful *Friend*.

A Servant of God, of approved ver-  
tue, (whom our Lord instructs, and en-  
courages by frequent Extasies, and  
Rapt) being one day, ten years before  
*Gregory* died, tortured and full of pain,  
inwardly recollecting himself he began to  
contemplate the sublimity of *Gregory's*  
Spirit. And, being rapt in spirit by this  
consideration, there was represented to  
the eyes of his mind an Image so Cry-  
stalline and transparent, as he might see  
through it; and it was told him, *Such is*  
*the Soul of Gregory Lopez*. At which  
he wondred and rejoiced exceedingly,  
telling it to *Gregory*, who answered him  
not a word.

A certain Religious Man, that led a  
Spiritual life, much addicted to Prayer,  
as he was praying once in the Quire, re-  
ceiving from God by *Gregory's* interces-  
sion such a clear knowledge of his no-  
thingness, as much edifies all that con-  
verse with him, and likewise such a great  
love of God, and union with his Divine  
Majesty, that, it being about two  
Months since he received this favour, he  
hath

Ch. 12. *The Life of Gregory Lopez.* 77  
hath never discontinued this Union, but  
persevered in one continued Act there-  
of.

A certain Priest, much affected with  
the vertue and Spirit of this Holy Man,  
and who had great hopes of being assisted  
in the presence of God by his Prayer,  
thinking once on *Gregory* (who died a  
little before) and on his happy condi-  
tion, and how prevalent with God he  
was, was bid in his sleep, *Ask, ask;*  
and in obedience to the direction he ask-  
ed our Lord a thing which, till then, he  
could never obtain. And presently the  
same day it was granted him: and by this  
means he procured other things, not for  
himself only, but also for others.

Another man, one spiritual and de-  
vout, who was wont to come and ask  
counsel of *Gregory Lopez*, desiring the  
same likewise after his death, it was said  
to him: *Judge not thy Neighbours, and be  
more Temperate.* Wherewith, he told  
me, he received considerable benefit in  
his Soul.

Many other things, like these, our  
Lord hath effected; whereby is discover-  
ed the great glory, with which his Di-  
vine Bounty hath honoured *Gregory*,  
since his happy Passage; and by nume-  
rous

78 *The Life of Gregory Lopez. Ch. 13.*  
rous Miracles attested his eminent sanctity.

### CHAP. XIII.

*Of some Miracles, which God did by  
the Reliques of Gregory Lopez.*

IT is usual, and peculiar for God to ennoble his Friends, not in their celestial Country only, where they live eternally, but in this Exile likewise, where they are deceased; and to honour such at their Death, who honoured him in their Life; and, for manifesting the righteous works of the Just, to effect by him works miraculous: God's power by *Miracles* honouring him, who served and honoured God by his Vertues. And, because those of *Gregory* were so conspicuous, the Divine Bounty hath done and doth every day such a number of *Miracles* for this his Servant, that, had any care and diligence been used, in collecting and approving them, we might at present compose a very ample Relation thereof. And I trust in God, he will not cease to do more, for his greater glory, the ho-

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Ch. 13. *The Life of Gregory Lopez.* 79  
nour of this Holy Man, and our profit  
and edification. I will here relate only  
some of the most authentick, and un-  
questionable.

That very day he was interred, an *In-  
dian Woman* of quality, Wife to the *Go-  
vernour* of this Village, lame of one Arm,  
and in great pain thereby, at the same  
instant that she took *Gregory Lopez's*  
Hand into hers to kiss it, found her self  
well and cured, and quit of all pain; ren-  
dering thanks to our Lord for the mercy  
he had shewn her by this his Servant's  
means.

Four days after *Gregory's* death, a little  
Girl of five or six years old, that by eat-  
ing of earth had got a disease very dan-  
gerous, by reason of great obstructions,  
swelling in her belly, a strong fever, with  
wellings in her head, and heart. Being  
thus, sore afflicted, she said these words  
to her Mistress (a Lady very Noble in  
blood, but more in piety, and the retreat  
which she chose, and observes in the *Mo-  
nastery* of our *Lady of the Conception*, at  
*Mexico*) Mother, lest God take me away,  
reply to me that little welt of *Gregory Lo-  
pez's*, that was given you: for he will cure  
me. The Lady did so, leaving the Child  
that night in a great Fever; and, when  
the

she rise to *Mattins*, (as she used to do) went to see her by the way, and found her quit of her fever, and asleep. She awakens her, and asks her, Child, *how dost thou?* *Well*; replied she, *for, your Saint hath cured me of my distemper.* The Lady aforesaid gave our Lord many thanks for so great a Miracle.

Another principal Lady in *Mexico* had such a violent head-ach, that she was like to go besides her self, and, finding no help from any other remedies, she light on one very singular and efficacious, in having in the house a Sleeve of *Gregory Lopez's Doublet*, which was preserved with great devotion and veneration. They laid it on her head, and immediately she took some rest, and awaked perfectly cured of her grief.

A Child of three Months old, the first and only Son of his Parents, who were of the best rank in *Mexico*, had a strong Fever, unable either to suck, or sleep. In this sadness and affliction of all those of the family, and kindred, a Servant remembered her self of a certain *Relique* of the holy *Gregory Lopez* that was in the house; which at the same instant that it was applied to the Childs head, he fell asleep, and some few hours after awaked

Ch. 13. *The Life of Gregory Lopez.* 81  
waked, took the Breast, and was well.  
His Parents and those that were present  
gave great thanks to God, and the Saint,  
for this Miracle.

In the same City was a Priest in such  
extreme pain with the Toothach, that for  
three days and nights he could not rest  
one minute, and by its violence his face  
was much swelled. His Mother gave  
him a piece of *Gregory's* garment, which  
he with faith and devotion applied to his  
cheek, and presently fell into a sleep,  
which continued from Nine a-clock that  
night till morning, and awaking found  
his face without either swelling, or pain:  
tributing so sudden a recovery to the  
Holy man's intercession, and rendering  
it thanks to our Lord.

In the house of a Gentleman of *Mex-*  
*ico*, a person well known in the Kingdom,  
there befell a Slave of his such an unex-  
pected accident and sad misfortune, that,  
for reason of a fit he had, all present took  
him for dead. A Gentlewoman that  
was by, remembering that she had in her  
bosom a piece of the Shirt in which  
*Gregory Lopez* died, (given her by me)  
took it for a little Casket, and, taking out  
the said *Relique*, she laid it on the infirm  
man's forehead, and immediatly he came

82 *The Life of Gregory Lopez. Ch. 13.*  
to himself, perfectly well, though exceedingly bruised; and being asked, what he felt, he answered, *Nothing*. All that saw the passage with its particular circumstances could not but ascribe this cure to a Miracle, which our Lord wrought by his Servant *Gregory Lopez*.

In the City *de los Angeles* an Honourable Lady was near the point of death by the Meazils that befell her nigh her time of lying in, the Infant being dead in her Womb. Her Husband, seeing her in such danger, intreated a Brother of the *Convalescents*, called *John Valleio*, to go and visit her. He went, and took with him a piece of *Gregory's* garment, and, applying it to the sick party's neck, said to her: *Madam, trust in God; for his Servant Gregory Lopez will obtain your recovery; and bear great reverence to this Relique*; as it seems, she did: for, being safe delivered, she was presently well.

The said Brother in the same Town applied that same *Relique* to a sick Woman who a long time had such terrible pains in her head, that she cried out continually night and day; wishing her to put great confidence in our Lord, that by the merits of *Gregory Lopez* he would give her health.



health. His Majesty presently did so: and she was very thankful to God, and devout to him, who by his intercession had freed her from so excessive pain.

In the City of *Tlaxcala* a Young man had a miserable Leprosy, and having tried divers, and spent much in order to his cure in vain, a Brother of the *Convalescents* gave him a piece of *Gregory's* garment, bidding him apply it to his neck, and take this Servant of God for his Advocate, with great confidence of his recovery. And within eight days space he grew well, and quit from his Leprosy divulged this Miracle, publishing with signal gratitude the wonders of God, and the praises of *Gregory*.

In a Village of this Kingdome (called *Hibualapa*.) a Gentleman for Sixteen Months was tortured extremely with the Colick, without being free one day or hour in all that time; yea, the last twenty days, his pain left him not one minute. A Gentlewoman happened to be present, Wife to the Chief Justice of that Province, who told him, she had seen wonderful things done by the devotion those in her house bare to the holy *Gregory Lopez*; and, if he, with like faith, took him for an Intercessor to the Divine

Goodness, he might be confident of health. The Sick Man hearing this took a piece of *Gregory's Shirt*; applying it to the place where his pain was sharpest, and, holding it there a little while, presently voided a stone of the bigness of an ordinary Pine-kernel. Hereupon he recovered, never after feeling the foresaid pain, and held it for certain, that this favour and cure was granted him by the merits and intercession of *Gregory Lopez*, to whom he continued very devout and grateful.

A Brother of the *Convalescents*, called *Alonso de la Fuente*, was six years in the Hospital of *Guaſteca*, almost continually sick, full of plaisters, and both legs having ulcers running upon them. The Chief Brother seeing him thus helpless, and that, besides these and other indispositions & pains, there rise in his forehead a knob or swelling as big as an egg, and another in his ankle, little less, both very painful, he removed him to the Hospital in the Island of *S. John de Ulua*, conceiving that, it being a hotter Climate, he might recover there. It fell out quite contrary; for, by reason of the moisture from the Sea, and the cold of the North-winds, he grew much worse. This Brother

Ch. I 3. *The Life of Gregory Lopez*. 85  
ther being one day extreme sad and trou-  
bled, recommending himself to our Lord,  
and his Saints, earnestly besought the  
Servant of God *Gregory Lopez* to procure  
him his health; and recalling to mind  
certain *Reliques* of his given him at *Gua-*  
*tepea*, he applied them to his head with  
a night-cap, and to his leg with bands,  
and taking off the plaisters and patches,  
he wore, threw them into the Sea; and  
within three or four days, after he had  
applied the said *Reliques*, without any  
other medicine, he found himself per-  
fectly cured of his Maladies, swellings,  
and pains, which never troubled him  
more. Whereby he plainly perceived,  
the intercession of this his great Ser-  
vant was very powerful with God.

## CHAP. XIV.

*Having hitherto compendiously related the Holy Life and Death of Gregory Lopez, Father Losa proceeds in the remainder of his Discourse to declare more particularly his great Parts and Science, both in Divine and Humane Learning; and his many eminent Vertues, and Perfections. And, first, of the admirable Knowledge of Holy Scripture, which God had bestowed on him.*

**T**Hough Gregory never much applied himself to the study of learning or even of the *Latin Grammer* yet he understood the *Holy Scripture* and (in the judgment of very learned persons) rendred it in *Spanish* with such propriety, and felicity, as if he had spent his whole life in the study of *Latine*, and *Divinity*. So that divers, observing him with such strange quickness and command thus to turn the *Bible*, and read i



Ch. 14. *The Life of Gregory Lopez.* 87

(on several occasions that were presented) might conceive rather, that he read things written in his Mother-tongue, than rendred them out of another. He had by heart all the Historical part of *Scripture*; and word for word the *Gospel* of *S. Matthew*, and *S. John*; and those things of the two other *Evangelists*, which these omitted; as likewise *S. Paul's Epistles*; and the *Apocalypse*. In fine, he had so perfect a knowledge of all the Sacred Writ, that, being asked of any Text, or Sentence there, he always recited it with a marvellous readiness, and certainty.

Father *Peter de Pravia*, *Vicar General* of this Archbishoprick, came to visit *Gregory*, when recovering his health at my House in *Mexico*, and chanced to ask him a place of *Scripture*, which after long studying he could not find either in the *Bible*, or *Concordances*; *Gregory*, hearing it, said; *This place is not in all the Bible; but there is another like it, which is this.* Then immediatly opening the *Bible* he shewed it the *Vicar General*; and it was the same he looked for.

Three *Doctors* of Divinity of the Royal *University of Mexico*, conferring in this

88 *The Life of Gregory Lopez. Ch. 14.*  
Village of *Sancta-Fè* with *Gregory Lopez*  
about some difficult places of Scripture,  
intreated him at the same time to tel  
them, if there were any Text that treat-  
ed of a certain matter, which they then  
named. To the difficulty of the Texts  
he answered very clearly, and cited one  
exceeding pertinent, which they, though  
studying the point with extraordinary  
diligence, had not found; whereat, be-  
ing astonished, they said in my hearing:  
*This is an able man indeed, what is our  
knowledg to his? Beatus homo, quem  
Tu crudieris, Domine: Ps. 93. 12. Blessed  
is the man, whom Thou hast instructed, O  
Lord.*

In the same Town certain Religious  
men, very learned, in his presence spoke  
a Sentence, as out of *Scripture*, where-  
upon he replied: *This is not Holy Scrip-  
ture*: they, greatly wondering, searched  
the *Bible* very carefully, and found he  
said true. It was admirable to see, how  
certainly and punctually he knew, in how  
many places of Holy Scripture such or  
such a thing was said; and whether it  
were there, or no. A Religious man,  
who had been a Publick Reader of *Scrip-  
ture*, and much communicated with him,  
said to me (as one that very well under-  
stood

Ch. 14. *The Life of Gregory Lopez.* 89  
stood him) these words: *I talk with so much caution concerning Scripture to none, as to Gregory Lopez:*

Certain Prebendaries related in his hearing concerning another, (who was present) that he had all the *Psalter* by heart: He answered; *The thing to be esteemed is, to benefit thereby in time of need.* For herein he was singular, that his memory furnished him both with places, and things, when there was need.

There were some Preachers, who, upon occasion of retiring themselves to *Sancta-Fé*, being to make a Sermon, would say; *There was no need to carry Concordances, where Gregory was.*

*Don Pedro Moya de Contreras* visiting his Archbishoprick came to *Guasteca*, where (then) *Gregory Lopez* resided, and, making me the Messenger, sent to ask him a certain doubt; to which he answered so profoundly, that I durst not bring the answer, but returning with the message to his Lordship said: *I would rather, so good reasons, as Gregory Lopez hath alledged, were heard from his own, than my, mouth: and so he may give you his answer himself, when your Lordships goes to see him.* Afterward the Archbishop went and heard him, and was much

90 *The Life of Gregory Lopez. Ch. 14.*  
much satisfied, and exceedingly astonish-  
ed, and said to Me : *I never imagined, he*  
*knew so much.*

Twenty years before *Gregory's* death,  
in the presence of three learned and  
grave Religious men of the *Dominican*  
Order, Frier *Dominic de Salazar*, who  
died first Archbishop of the *Philippines*,  
said of him; *What is this, Father ? That*  
*we, with all our studying our whole lives,*  
*know not half so much, as this Tong Man.*

Many learned persons, that came to  
be resolved in doubts out of *Holy Scrip-*  
*ture*, returned fully satisfied, and amazed  
at the great light God was pleased to  
communicate to this his Servant. A-  
mong others there came to *Sancta-Fè* a  
Doctor of Divinity, who a few days be-  
fore had been present at some *Conclusi-*  
*ons* out of *Holy Scripture*, which had bin  
defended in the Schools of the *Society of*  
*Jesus* at *Mexico*, upon that place, *Ma-*  
*lach. 3. 1. Ecce ego mitto Angelum me-*  
*um, &c.* and asking *Gregory* the meaning  
of the foresaid Text, he gave such curi-  
ous expositions upon it, that the Doctor  
affirmed, that in all the *Conclusions* there  
was not more, nor indeed so much.

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CHAP. XV.

*That the Holy Ghost communicated to Gregory Lopez in the Spiritual Way.*

God not only taught this his dearly beloved Disciple the *Holy Scripture*, (as is said) but also and to greater eminency instructed him in the spiritual Way, wherein he was with such perfection to walk, and guide and direct others. For, this Holy Man, by his great spiritual light, knew the hidden subject of himself; and (to my apprehension) almost as distinctly beheld his Spirit with his intellectual, as his Body with his corporal, eyes. And these two Sources, of the *Body*, and *Spirit*, which rise up together, he did dissect, and discern so accurately, restraining the current of the *Body*, and dilating that of the *Spirit*, that it was very admirable. For, the distinguishing in ones self works that proceed from Grace, from such as proceed from Nature, is extreme difficult, and by few attainable; because the one are oftimes disguised with the likeness of the

92 *Th: Life of Gregory Lopez. Ch. 15*  
the other. This distinction *Gregory* excellently well understood both in himself and those that consulted him in like doubts.

It befell me once, that having for some Months used only the exercise of Mental Prayer, and found great difficulty and reluctance therein, I had an occasion to go about a work of Charity, and by the way felt so great a joy, and such an extraordinary tranquillity in my Soul, and such a manner of Prayer; that for the time methought I was in Heaven. Afterward returning to *Sancta-Fc*, and giving *Gregory* an account thereof, I told him, my Spirit had much dilated it self. He answered me: *Father Lofa, Nature dilated it self.* I believed him; not then understanding him. But, assisted by the mercy of God through his prayers, I soon after attained to this verity. For I was wont to perform external works of Charity, which, though in themselves vertuous and meritorious, have this property, that they recreate and dilate Nature, and sometimes self-love intermixeth it self with them. But, in that recollection, I used only interior Mental Prayer, in which Nature was after a sort in continual torment and on the rack,  
be-

cause detained from those exercises, wherein she was used to find (though this good and pious) contentment and delight : such, as relieving the want, promoting the good and welfare of our neighbour, the speaking, and hearing of divine matters ; for, these by Gods grace have bin my employments for some years. Now, when I left off the foregoing internal recollection, to do the work of Charity, I mentioned, and recreated myself with beholding the fields, and hills, Nature returned to her ancient ease and quiet, so, as to make no war against the Spirit ; wherewith I was much pleased and satisfied, as thinking, I was now at peace with my self. But, afterward, when I desired to return to my usual Mental acts, I found Nature had repoubled her strength to war against the Spirit, and perceiving manifestly by this, that my peace was not so much spiritual, as natural, I discerned by sure and evident consequence, that *Gregory* knew his Spirit better than I my self.

Some Religious persons discoursing in the presence of things that furthered spirit and devotion, one said, Musick conduced very much thereto ; for, hearing *Vespers* in the great Church of *Mexico* he was

was so raised in spirit, that in all his life he never prayed with such peace, profoundness, and quiet, as then. Another said, the society of others availed much to Prayer; because the difficulty, he found in praying in his Cell, was removed and taken away by the presence and example of those that prayed with him. At this way went the Religious men, without Gregory's speaking one word about that matter. I perceived plainly, that he could have rectified them with ease, and have shewn them, that, in those remedies or aids, Nature lay hid under the disguise of the Spirit. (As was seen by the success, I had; and because the reason, why some relieve themselves in prayer by the company of others, is that Nature recreates and supports herself by her good works being seen, as appears in such as discipline themselves, or give alms in publick; therefore such as these, following their natural delight, pray better in company, than alone). I asked him afterward, what the reason was, that he did not give those foresaid Religious men advice and instruction herein; He answered me: *Because that were to hinder their journey; since, with that staff, they advance something; but without it, would sit still.*



Our Lord had given him great clarity  
or distinguishing of thoughts, and of  
words; by this light he knew which  
thought, or word was idle, or not. And  
he very exactly discerned, in discoursing  
of God, when it was natural, and when  
spiritual. To this purpose he used to  
say: *Many speak of God more from love of  
themselves, than of God.* He said like-  
wise: *The Love of God is all Works; it  
speaketh few words, and is many times dumb.*  
From this light, and discerning faculty,  
proceeded that rare moderation of his  
tongue; as shall be said in its place.

From the same light also proceeded his  
never having any scruples, but an admi-  
rable quietude and Tranquillity of Soul.  
The same clarity likewise our Lord gave  
him in matters of our holy Faith; where-  
in, notwithstanding many temptations he  
sustained, he had never any doubt. This  
is that he signified at the hour of his  
Death, when, being asked, if he would  
have the holy Candle to go see the Se-  
cret, he answered with great courage, as  
is said before, *All is clear, there is no se-  
cret; it is Noon-day with me.* Wherein  
his meaning was not, that his Faith was  
without obscurity, but that, in matters  
belonging to it, he had no doubt. For,  
Faith

Faith is in such sort obscure, that it also is most certain; and its certainty takes not away its obscurity, and the captivating of our reason, wherein, during this life, our Lord would have us walk; *Captivating our understandings in his Service*; as the Apostle speaks, 2 Cor. 10. 5.

I have thought fit to put down some Examples, whereby may be gathered the great light *Gregory* had, by which he not only knew himself and his own Spirit, but other men's also. I had great signs, and inducements (by things which I had experienced) to incline and perswade me to believe that he saw the souls of others [or the interiour state of their souls]. And, being one day musing hereon, some five Years, or more, before his Death, I asked him, whether indeed he did see them: he answered, *No*. I, upon so plain an answer, believed him, and was satisfied: but perceived, that thenceforward he grew every day more cautious in it; therefore I forbore to speak to him thereof. But I have had since, and now have herein so many witnesses, so creditable and beyond all exception, that methinks I should do ill not to affirm it for certain. And his telling me, that he did not see them, is to be attributed to his

his great humility and prudence, whereby he laboured to conceale and disguise that gift of God; as he did many others. Nor is it to be suspected, one of so eminent veracity and perfection would ly: hence his denial in this case may many ways be freed from lying. One way, because possibly at that time God had not yet done him this favour; but afterward, the last Years of his Life, did. Possibly so, at that instant when I asked him the question he saw not souls, but on other necessary occasions God gave him light to see them; for, the light of Contemplation concerning things spiritual is not habitual and permanent, but actual, like that of *Prophecy*; our Lord gives and takes it, when and how his Majesty pleaseth. So that, at that time, when Gregory said he did not see them, (though at other seasons he did) he meant, he saw them not, because at that present God gave him not that light. For confirmation of what hath been said, I will lay down some examples.

A certain Person gave the holy *Gregory* an account of his faith, and of great temptations he had, but withal said, that he hoped in God he had committed no sin therein; and therefore discovered nothing.

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98 *The Life of Gregory Lopez. Ch. 19*  
thing thereof in Confession : whereto he  
answered : *Not so stoutly; for, indeed*  
*you have proved a weak Souldier.* Where  
upon the party replied : If you think fit  
I will confess it then. Gregory answer  
ed ; *He did not conceive, that what he had*  
*done on that occasion was any hainous crime*  
*but, to have resisted perfectly, he should*  
*have done such and such a thing.* When  
the party inferred, that he had seen his  
Spirit; and, for the future better learn  
the way of resisting.

There came from afar a devout Priest  
to impart to Gregory his Spiritual doubt  
whereto he answered so much to the pur  
pose, that the Priest said ; You have told  
me what I thought to ask ; having great  
need to be directed therein. Gregory  
replied ; *God, seeing your need, moved*  
*my tongue to tell you what you have heard.*

A Doctor of Law, one then married  
but since a Religious man, yet ever a de  
vout person, went to visit Gregory, and  
by the way discoursed with his Comp  
nion about certain matters of his faith  
which neither Gregory nor any other de  
or by natural means could, know.  
soon as they came, before they asked  
him any thing of what they intended  
discourse, he answered them to eve  
th.



thing so directly, that they were much satisfied and amazed, and looking upon one another gave thanks to our Lord, seeing him answer them, as if first asked by them. Whereupon the Lawyer took occasion to examine his Conscience, as oft as he went to visit *Gregory*; conceiving, that his Interior was open and manifest to him: as also at other times, going to ask his counsel, he advised him so fully, before he spake a word to him, that he was confirmed in the opinion he had of him.

A Religious man of eminencie for spirit, and intimately conversant with *Gregory*, went one Evening to be resolved of some doubts about his Spirit; and, it being almost Night, and he not having at that time he desired for his purpose, he desired him go take his rest, and next morning they would discourse on it. That night the Religious man, being in a chamber under the Holy Man's, had an eternal answer from God concerning that which he intended to ask, and a re-  
 like, for that he came to ask counsel of a Creature, who might have it from the Creator; since he that gave *Gregory* such abilities would give him the like, if he proposed himself thereto and relied upon

100 *The Life of Gregory Lopez. Ch. 15.*  
God. In the morning he went to Gregory's Chamber, who seeing him smiled; then the Religious man began to relate how that night God had answered his doubts. Gregory helped him out to tell it, preventing him; for, he had not yet mentioned the reprehension; and asked him *Had you not a good reprehension, for coming to a Creature for advice?* He answered; Yes, Father, I had a rebuke. At all which he was amazed, and very confident, that the Holy Man had seen in God what had passed within him.

Another Priest, very vigilant in things concerning his Spirit, came to see Gregory Lopez, staying with him about a Fortnight; and, accurately observing him, found of a certain that the Servant of God spoke to him of all that was in his mind. Which, though Gregory himself did not intimate to him, yet the Priest was very confident so it was: because his Soul being somewhat inordinately affected with certain great Favours, which God had done him, and he hoped to receive from his Divine hand, Gregory, among other things, said to him; *We aim to be great; but truly either here, or there we must pay for our little humility.*

A certain Person, very devout to our

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*Lady the B. Virgin*, recited the *Rosary*, and, by this means, so efficacious for obtaining all good and spiritual proficiency, God bestowed on him favours and graces, that for the space of some years he was almost always in continual Prayer. Seeing himself therefore so advanced in Mental Prayer, he asked *Gregory*, whether he were best to lay aside the *Rosary*, to attend that the more. He answered, *No*. (Knowing, that the honouring of our *Lady*, to whom himself was much devoted, not only helps Beginners, but is likewise the ground of a happy progress in the spiritual course, even to those who have arrived to some perfection therein, for the better conveying them in it.) Therefore he continued a Year in that devotion of the *Rosary*: and, perceiving that those celestial favours went on after the same rate in his soul, as one now very spiritual he determined, without acquainting *Gregory* therewith, to leave off the *Rosary*. But within a few days after he began to feel many troubles, and droughts, and now have almost no Prayer at all. (For, such dangers doth he expose himself, who thinks to make a prosperous voyage in the spiritual life without *Mary the*

102 *The Life of Gregory Lopez. Ch. 15.*  
*Star of the Sea.*) This he told the Holy  
Man, without telling him the reason,  
which was leaving off the *Rosary*. At  
which *Gregory* smiling said to him; *Back*  
*to your Beads again.* He did so, and  
prospered so well hereby, that he soon  
recovered the Spirit and devotion he had  
formerly. Whereupon he was more de-  
vout unto the *B. Virgin*, and much as-  
tonished, that, without his saying any thing  
to him, *Gregory* should understand the  
ground of his aridity.

It fell out that some six, or more, Spi-  
ritual Persons met at *Sancta-Fè*, who re-  
sorted from divers parts to confer with  
*Gregory* about their Spirit. And some-  
times he answered them all in public  
with such facility, that they were satis-  
fied concerning their doubts, and in-  
structed in what they knew not. But  
that which I most wondred at was, to see  
in how few words he answered; for,  
two, or three, he resolved great difficul-  
ties: and it seemed those words were  
flashes in their minds, who heard them,  
and as sparks darted from an enflamed  
Charity. So that they went away  
one side enlightened, on the other en-  
kindled, and with their hearts excited  
to all good.



Ch. 15. *The Life of Gregory Lopez.* 103

There came hither one exceedingly troubled in mind, and told *Gregory* all his troubles. He answered him only these words: *This is a Purgatory, wherein God detains you.* Which sufficed to comfort him greatly, and to quiet his soul.

Another Priest that was in great affliction he settled by only reciting that of the *Apocalypse*; *I counsell thee, to buy of me tried and burning gold, that thou maist be rich.*

Another found consolation and ease in more tribulations, and temptations, by hearing him say: *The Kingdom of Heaven suffers violence; and the violent force it.*

Knights and Persons of quality, who, desirous to live well in their state, asked him what they should do, he bade; *Do what you do for the love of God; and that is enough.*

To Lawyers, Judges, and men of business, he used to say; *Change your intention and you will do much.*

By these kind of speeches he awakened some that were asleep, so that, upon hearing him, they came to themselves, and profited exceedingly. Of this efficacy and good success of his words (which ever attributed to his Prayer) we shall say something in the 19th. and 27th.

104 *The Life of Gregory Lopez. Ch. 15.*  
*Chapters*; besides what is mentioned already in divers parts of this Book; and might be much more copiously.

Having very diligently observed and marked, that *Gregory* understood spiritually whatever he said, or heard, I once said to him: Do you go spiritualizing to your self all, you speak, or hear? He answered me, *It was true.* Wherefore spiritual persons may understand the constancy and perseverance of his Spirit; and others, not such, may perceive it by the examples following.

If any said: The Bread of *Sancta-Fè* is good; he would answer; *Yes, Sir:* meaning the most *Holy Sacrament* of the *Altar*, the true Bread of our *Sancta-Fè*, or our *Holy Faith*. When any admired the beauty, fine scent, and excellence of the flowers of *Sancta-Fè*, he applied it to the *Saints*, whose Sanctity took its beginning from the *Faith*: for, without it, it had been impossible to please God. If any one, looking upon the springs, and streams of water, which run from hence to *Mexico*, said, The waters of *Sancta-Fè* are better in their spring, than at *Mexico*; *Gregory* assented; meaning, by the Spring of *Sancta Fè*, *God*; in whom the waters of true Wisdom are the

Ch. 15. *The Life of Gregory Lopez.* 105

the best, and, he that receives them immediately from God, hath them more pure and wholsome, than he that takes them passing through humane understandings. Hearing any say, such a one is of very noble extraction, he presently considered, that the true Nobility is to be a Son of God in Spirit. When any said, such or such a Lord was *Grandee* of Spain: he straight reflected, that the principal and chief Greatness is to be the Friend of God, and hearing his divine words, and doing great things for his Service. Observing this his quickness and wonderful readiness in drawing things to a Spiritual and profitable sense, when any thing in discourse occurred that was hard to be spiritualized I presently asked him it; as once a little dust here arising (which happens but seldom) the by-standers said; there is dust likewise in *Sancta-Fè*. I asked him: How can it be, that there is dust in *Sancta-Fè*? Because (said he) there are Saints, that live in *Sancta-Fè*, who have not yet attained four and twenty Degrees of Perfection; and therefore have some dust of the Earth sticking to them; or, a man perfectly Spiritual is all Spirit.

CHAP.

## CHAP. XVI.

*Of his great Knowledge in Ecclesiastical, and Secular, Histories.*

Many would have been contented and esteemed themselves happy, to have attained the knowledge, which is already shewn, *Gregory* arrived to. But, since God is the Donor, and Man the Receiver according to his capacity, his Majesty is pleased to afford us for examples some, to whom he hath given much; thereby to shame and condemn the tepidity of those that do not so well dispose themselves. This Holy Man so well did this, that he is one of those who give in themselves an eminent testimony of this truth.

Whilst he lived at *Guaſteca* there came to visit him Father *John Cobos* of the Order of *S. Dominic*, one famous in Theology, and who had been a Reader in *Spain* before his coming into these parts. He, after he had conferred very privately, and seriously, with him, said: Though the same of his wisdom was great, the truth



truth was far greater. And, having heard very excellent things upon the *Apocalypse*, he desired of him an Exposition thereon; which *Gregory* made without twice writing, or blotting a Letter, and sent to the said Father to *Mexico*, who admired exceedingly, both at the quickness, and also the acuteness, learning, and spirit, which he shewed.

There came likewise to *Guaſteca* to confer with him Father *Michael de Talavera* Provincial of the District of the Seraphical Father *St. Francis*, whose humility, wisdom, and sanctity, were most renowned in these Kingdoms. He conversed very familiarly with him; and ceased not afterward to admire his great light, and wisdom, praising, and blessing God for it: so that, the said Father, returning thence to *Zacatécas*, where *Gregory* had lived solitary, made an excellent Sermon, extolling his knowledge, and sanctity; and, among other things, said; *In this field hath been bred a Young Man, whom I had rather be, than a King, Emperor, or Pope.* Adding: *In taking my leave of him, I felt my soul possessed with the grace I had seen in him.*

Father *Emanuel de Reynoso*, a very holy man, and an eminent Preacher of the Order

Order of the glorious *St. Francis*, wondered at the light and knowledge of *Gregory*, holding it to be Supernatural: For, *I* (said he) have asked him about divers places of *Holy Scripture*, and there was none, whereto he answered not very pertinently. I once asked him nine of the obscurest, and difficultest Texts I ever saw in the Bible, and he expounded them all to me in their literal sense, so significantly, that he seemed a *Saint Hierom*. And another Religious man, hearing him relate this, went to *Gregory* with other places, of great difficulty likewise; who by experience found, that what had been reported of *Gregory* was punctually true.

He knew (with as much evidence as can be gathered out of the *Holy Scripture*; and other Histories) whatsoever passed from the *Creation* of the World to *Noë*, recounting the Generations of the *Sons of God*, and of the first Fathers so distinctly, that without book he recited all their Linages, degrees, and affinities, with the difference of times and ages; though a thing so obscure even to the most learned. He was no less knowing in what concerns the *Sons of Men* too of that time; whose customs and inventions he related very distinctly. The same  
he

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he did from *Noë* to *Christ* our Lord, and he spoke of those Times, and the Persons living therein, as if present. Having described this Family of *God*, he discoursed of the adjacent borders, making one History of all, and accommodating all these histories to the times and successses of the same Family. And he not only knew the Warrs, and other accidents, that befell within God's own House, but even those among the Gentiles, to the coming of our Redeemer; and, to my thinking, he knew all this as exactly, as any other man of our times. He had by heart the Prophecies of all the *Prophets*. He told very particular passages of the Birth, Infancy, Childhood, and Youth of our Lord *Christ*; as likewise of his Preaching, Death, and other Mysteries; of the preeminence of the Law of Grace above that of Nature, and that Written. He had as it were before his eyes the Life, and Preaching of the Holy *Apostles*, and their Disciples. He related particularly the Lives, and Martyrdoms of the *Popes* from *St. Peter* to *St. Sylvester*; and of other eminent Martyrs; likewise the lives and most renowned and memorable Acts of the famous Confessors from *Pope Sylvester* to

to *Clement the Eighth*, in whose time he died. He recounted the Names, Times, and Customs of the *Founders of Orders*, and *Eremitical Life*; of the *Arch-Heretics* also; condemning their errors, and alledging the *Holy Councils* in which they were condemned; observing likewise the time, wherein such and such *Heresies* began, and declined.

He discoursed very particularly of the history of that *Beast*, of which *S. John* in the *Apocalypse* speaks, which was the City of *Rome*; and its ten *Horns*, which were the *Ten Emperours*, who especially persecuted the Church above others, and so he brought down the History of the *Cesars* to *Philip the Second*, the *Catholick King of Spain*, in whose time he died.

He spake very distinctly of the beginnings, and progress, of the Sect of the false Prophet *Mahomet*; of the many Countries possessed by the *Mahometans*, *Turks*, *Ottomans*, *Scythians* by Nation, and descended of *Og*, and *Magog*; with the slaughters, they made upon the Armies of the Saints. I have heard him relate, how this perverse Sect possessed almost three thousand leagues of ground, extending itself from *Europe* as far as *China*.



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He was likewise well seen in Profane Histories, both ancient, and modern; and those of famous Men, whom the Gentiles took for Gods: as *Janus*, *Hercules*, and the rest.

He (when occasion served) related the Conversion of all Countries, People, and Nations to our Holy Faith, mentioned those that preached the *Holy Gospel* to them; as also the remarkable things that hapned therein; and this with such certainty, as if he had seen, or was reading them.

Of all this he hath made a *Chronology*, or succession of Times, from the *Creation* of the World to *Pope Clement the 8th.* with such brevity, exactness, and particularities, (observing the most memorable passages, both in the Ecclesiastical, and Secular State) that divers learned persons earnestly request me to let them copy out this Book.

He had also epitomized and gathered out of the said Histories the sum and substance of whatever concerned the Faith, Laws, Temper, and Customes of Nations; and had reduced them into a *Calendar* for the *Days*; which he used sometimes, for our recreation, to rehearse to me, to my great delight and admiration.

CHAP.

## CHAP. XVII.

*Of the Knowledge in other Sciences  
which God imparted to this his Scholar.*

Gregory not only knew the *Holy Scripture*, and things *Moral* and *Spiritual*, as we said, which were his chief study, but was also an *Astronomer*, *Cosmographer*, *Geographer*; and had a *Globe*, and a *Map* made with his own hands, very true, and exact: for, I have heard excellent Masters, that saw it, commend it for such. And, which I most wondred and was surprized at, oftentimes, upon occasion, when I asked him questions about divers parts of the Earth, even the *Antipodes*, he answered me immediatly, without studying or musing thereon.

He understood the *Anatomy* of Man's Body very well; and sometimes told very curious and particular passages therein; declaring how admirably the Divine Wisdom discovered itself in Man.

He

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He was likewise excellently skilled in *Physick*; and hereof he made a very curious Book, with many Experiments easy to be practised by country people, and poor folks, and several qualities of Simples and Compounds. In this Art he delighted to make Receipts fit for each ones necessity, written with his own hand; with excellent remedies, such as his charitable desire of his Neighbour's health suggested to him to invent and direct: for, he was very compassionate, and therefore God gave him wonderful success.

He was also well seen in *Agriculture*; and an excellent *Herbalist*: for he not only knew the property and vertue of Herbs, but how to better them by several Liquors, which he made, and gave as a drink to the herbs and plants. I have seen and eaten of them so altered by his hand, that they seemed of another kind. And he told me, that, if he knew a person curious a good Christian, (there being danger, lest, wanting the fear of God, he should by this art make them worse and poison them) he would teach him this secret, for the good of his neighbours.

He was a very good Pen-man, and  
I writ

writ many hands singularly well : there are at this day some things of his in this kind admirable, especially the *Map* above mentioned, having much of late added, above all that have come forth in print, and that so neat and curious, that it seems printed ; so that a grave Doctor, to whom it fell, values it much.

Even in the Tailor's trade he was so ingenious as to make his own Clothes ; which (though mean, yet to be fitted to his weakness and indisposition) required a particular fashion, and art : so that he used to say ; *None made them so well, as himself.* He made not his own Shoes ; but mended them so well, that they lasted him three Years, and above. His Hat was not of his own making neither ; for he never wore any, after he lived solitary [unless when he travelled in a very hot Sun : See Chap. 8.] nor is it known that ever he had any more than one ; and that was as good as new.

This multiplicity of things in a Contemplative Man will not seem excessive (though one only be necessary, and many rather prove hindrances) if we consider the sublimity of his Spirit ; to which multitude was no let from the principal and necessary : and, to put this out of doubt



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doubt, I once asked him, if any of these little things disturbed him. He answered; *I find God as much in the least of these, as in the greatest.* And the reason thereof seems to be, because his principal end and scope was his *Creator* : so that, fixing his eyes continually on the Fountain, all was to him one and the same water.

I will not omit here the mentioning, as a thing more than natural, his manner of reading Books. It fell out that in ten hours he dispatched a Book, which another, in reading it much, would not have ended in a Month. And, to instance in a thing well known, because some may object, that he did this by his great Memory, and apprehending things neerly by viewing the Titles of the Chapters; I answer, this may be so in Books of common reading, not in those of Spiritual matters; such as that of the *H. Mother Teresa of Jesus*; which (as I think) he read over in twenty hours, yet knew so well all therein contained, that there was scarce any man that knew more of it, than *Gregory* : and this I have experimented, and tried often, and diligently, repeating small and particular matters out of the foresaid book, where-

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with he hath joined, and continued the  
discourse; as if he had bin reading it.  
When he read to others, his quickness,  
clear pronounciation, spirit, and gracefulness  
were very remarkable.

Our Lord endued *Gregory* with a natural Understanding exceeding great; a quick apprehension, and acuteness, such a Memory, that I have somtimes heard him say, he never forgot what he with care committed to it, such a Will, that it is very credible, that its continual exercise was the being in an Act of loving God.

For his Stature of Body, we may account him rather of the tallest, well proportioned, without any defect. He was not strong, but rather somewhat tender; and in his latter years he was almost nothing but skin and bones. The Hair of his Head, Beard, and Eye-brows, was of hazelnut colour; his Forehead somewhat large, and hanging out a little. His Eye brows arched, and full; without any interspace. His Ears little, yet it was very remarkable, how quick of hearing he was. His Eyes black, something inclining to green: he had always a very sharp sight; insomuch as he read the smallest letter without Spectacles; though, after  
tha

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that fever mentioned, he sometimes put them on to see afar off. His Nose rather little, than great. His Lips thin, and equal, save that his under-lip hung out a little. His Teeth very white, and even. His Visage long. His Beard well-set, not bushy, nor great. The colour of his Face and Hands somewhat pale, from his abstinence, prayer, and continual mortification. This good natural disposition, and well-proportioned feature of Body, with a rare modesty he had, was a representation and signe of the great beauty of his Soul.

This Man, whom we have here (or, to speak more properly, God himself hath) pourtraied out, being about nineteen or twenty Years of age, forsook his parents, Brethren, Kindred, and the Court of *King Philip*, with all his hopes, and fled to the *Indies*, above two thousand Leagues, and, finding them in their greatest prosperity, renounced all their wealth and pleasure, and hid himself among the most barbarous men there, onely the better to serve and please his Master and Lord: and many having watched him very narrowly could never perceive his gestures, actions, or even words, the least imperfection.

## CHAP. XVIII.

*Of the well-governing his Tongue.*

**I**F the *Holy Ghost* approves him for a perfect man who offends not in words, I may justly commend for perfect *Gregory*, since, in eighteen Years familiar conversation with him, I could not discern that he spoke one word amiss. Hereof I can give a very evident testimony; for, since I chose him at first for a Master and Companion for the rest of my life, and this meerly for his Vertue, without any hopes of secular interest, it is manifest, that I was concerned to take care that he, whom I chose for a Pattern of Vertue, should be unblemished with vice. Besides, I was warned by grave and wise men to be wary and live very circumspect; whereunto I was moved also by the desire of God's honour, and *Gregory's* good; since the Divine Majesty commands us all, as much as we can, to study our Neighbour's benefit. All this notwithstanding, and the attention requisite to such motives, I never heard



heard a word worthy of reprehension fall from him against any man whatsoever, though he were a Heathen, or Heretick : for, he condemned the Sect or Herefy from many grounds of Scripture, and reprehended the vices, and sins, blinded wherewith they refused to return into the bosome of the *Church Catholick*, or took occasion to separate, but the Persons he concealed.

When they told him of any that spoke ill of him, he heard them with great peace and calmness ; and the first thing he answered was ; *In the first place, it is certain, this party hath a good intention ;* and presently he excused him the best he could : yea he not only defended the Person, but the Fact also, of his Detractor, without excusing himself at all.

A grave person perswaded one of the Bishops of that *Metropolis*, as he passed through the *Marquisate of Valle*, near the place of *Gregory's* abode, to visit him in his journey ; for, it would be a great satisfaction to his Lordship to have seen a Man so admirable both for sanctity, and prudence. The *Bishop* consented, and went to see him. *Gregory* came out with great civility, respect, and humility to receive the *Bishop* : and, after they

were both set down, and those that came in his company, divers things began to be discoursed of, but *Gregory* was asked nothing, and therefore said nothing. So, after the *Bishop* had been there about a quarter of an hour, being told it was Dinner-time, he went away. Some days after, the person mentioned going to welcome the *Bishop* upon his return to his Bishoprick, and asking him, what he thought of *Gregory* he answered, that he seemed to him a senseless Fool. He, wondering at this answer, asked him, if his Lordship had discoursed with him about Spiritual things. The *Bishop* answered, No. To which he replied: *I wonder not, that, not being asked, he did not speak; and, not speaking, did not shew, what he was.* Which he evidenced sufficiently afterward: when, the same party telling him, how the *Bishop* took him for a Foole, he was glad, and said; *I should have thought so too, if I had seen a man of my garbe.* And this was not much for *Gregory*; because our Lord had given him a most ardent love of his Neighbour; which, he used to say, consisteth not in words, nor in saying, *I wish my Neighbour well*; but in doing good to him, and for him.

*I* never heard him speak an Idle word, either in beholding the Heavens very clear, and starry, or in viewing the fields very green, and flourishing, or in seeing the waters very clear and crystalline, or upon any person's visiting him, or at Table, or afterward. And *I* call not an Idle word that, which the vulgar usually terms such, one indecent, or tending to currility; for, such may neither be mentioned, nor imagined in a life like that of *Gregory's*: here *I* terme an idle word, as Divines and Spiritual men understand it, one needless; and such was never heard from his mouth; for, he so contracted and measured his discourse, that words neither abounded, nor wanted.

*I* will note another thing for the learned. It hapned, there were in his company many times Learned Men talking of Sciences, wherein he was eminently skilled, yet as silent, as if an ignorant Clown, unless where he was asked, or for some other reasons, which *I* will mention anon. This was generally well known; and *Don Fr. Pedro Agurto* Bishop of *Cibù* in the *Philippines* (famous in this Kingdom, not only by his Dignity, but for his Wisdome, Religion, and Sanctity)

Sanctity) affirmed it in a Letter, prefixed to this *Book*, among the *Approbations* thereof, in these words. *I exceedingly loved the holy, and my dear Gregory: and, if I omitted conversing with, and visiting of him, it was, because, he not speaking, unless asked, and I bearing the title of a Master, though sufficiently needing that which I might have learnt from so excellent, and so experienced a Soul, possibly, my questions, and conversation might be thought [by him] impertinent; (though indeed of such a Soul, as his, no such thing is to be supposed.*

That which I most admire in Gregory is, that the discoursing of God being so commendable a thing, and divers discreet and Spiritual Persons flocking from remote parts to confer with him, he never spoke to them of God, or of Spirit, or of Morality, except first asked. And, when he answered, though his Answers were profound and admirable, he uttered them without exaggerating or enforcing them, in a very plain stile, and cut off his discourse, having satisfied the Questions, and his Neighbour's necessity. And, whereas many times to the thing which he answered, there belonged happily four or five more doubts, which the



nders-by again asked him, he would  
swer every one of them so profound-  
and briefly, as that he went not a jot  
other, than he judged was necessa-

A thing indeed very much to be re-  
arked; that he, so eminently skilled  
Holy Writ, and so exquisite in Moral  
d Spiritual knowledge, so versed in  
istory, so well read in *Saints* Lives, in  
e customes and rites of forreign Nati-  
s, and other things above mentioned,  
d, on the other side, endued with so  
thful and happy a Memory, as, when  
pleased, represented every thing to  
n, should be so upon his guard not-  
withstanding, as not to speak at any  
ne without being asked, and without  
unifelt necessity. Methinks, if *Eli-*  
az that severe friend of holy *Job* had  
nversed with *Gregory*, as I did, he  
ould not have said: *Conceptum sermo-*  
*m retinere quis poterit? A speech con-*  
*ved who can suppress?* But, the better  
discover his circumspection herein, I  
ll insert here a reprehension which he  
ce gave Me.

Shortly after I came to live in *Sancta-*  
with *Gregory*, he told me, upon oc-  
ion, there was an *Emperour*, who, in  
the

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the midst of the Sea, eat only fresh meat  
and, in the middle of the Land, made  
them bring him fish alive; whereupon he  
said; This was *Heliogabalus*. The Ho-  
ly Man replied: *Since we condemned the*  
*Fact, it were meet to conceale the Per-*  
*son.*

Another time, in a great rain, I stand-  
ing at the Window said, It rains hard,  
and immediatly a flash of lightening fell  
upon my hand, as I held it out of the  
Window: I told *Gregory* of it, and the  
pain I felt. He answered: *You are served*  
*right; since you speak Words that are*  
*needless; for, I see that it rains hard.*

Having one day told me a thing  
wherewith my Soul was much edified, I  
asked him, Why, if he knew it, he did  
not tell me it before; he answered: *I*  
*speake not what I know, but what is necessary.*  
And, on another fit occasion, said:  
*For two Years space I sealed up my mouth*  
*without speaking, more than to salute mine*  
*Hest, whom I saw once in four and twenty*  
*hours.*

And not only in speaking was he care-  
ful to keep silence, but in Writing also.  
For, as to this, he never writ of any bu-  
siness at the first hand, nor yet answered  
any writing, except either charity, or  
ne.

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necessity required it; and then he only used those words which were necessary for the matter in hand. I have many letters of his by me of five or six lines piece, and shorter; such as that in the first Chapter of this Book. He wrote to *Don Lewis de Velasco* the Viceroy, in answer to his; and it was no more than to answer at the bottom of the Viceroy's Letter: *I will do that, which in this you commend me.* Which, commonly, was the recommending to our Lord certain affairs. And, although Secular Persons account this way of answering (to Princes especially) but rude and uncivil, yet, in one that was so far from complements and artifice, as *Gregory*, and so wary in his speech, it was great prudence and heavenly wisdom.

He then only spoke without being asked, when he defended the honour of God, or his Neighbour, or the truth of sacred *Scripture*, and of our Holy *Catholic Faith*: but this too, when none present undertook the business. For example. If any one were assaulted with any grievous temptation or sickness, that made him seem to murmur in a sort at God, it was admirable to see how long, and with what piety and gravity of words

words he endeavoured to reduce him to the acknowledging of his errour, ignorance, and weakness and the deep Abyss of the Divine Wisdom, & Mercy, which under those tribulations lay hid from his eyes, and the obligation he had to God and to put himself into his more than Fatherly hands. He also defended his Neighbour with very prudent reasons as we shall shew in the ensuing Chapter.

That wherein he discovered most spirit and vigour was, in interpreting certain places of Holy Scripture, from which, wrested and misunderstood, Hereticks had drawn their errours; and in such occasions he was not satisfied with alledging a few authorities and reasons, but he enlarged himself all he could, and alledged the best senses of Scripture that he knew. And, in those places of Scripture, which the Hereticks said contradicted, *Gregory* used the same courage and Christian freedom, with all modesty. For, he accounted this *Scripture* for his true Mother; as having been brought up so many years at its breasts.



## CHAP. XIX.

*the Wisdome he shewed in his Answers, Words, and Actions.*

**I**E hearkened very quietly and peaceably with great attention to whatever they asked him, and with the same tranquillity answered, or bore to answer; according as he judged it convenient, or necessary.

There came to this Village to visit Gregory a Religious Man a Doctor, and created me to prevaile with him to speak something of our Lord; I did so: and the Doctor, to entice him (as they say) into the lists, began with a multitude of arguments, and variety of words, and discourse of the forementioned subject. After that the holy Man had been long silent, I by signes requested him to say something. Whereunto he answered in a low voice, so that the Doctor could not hear (being somewhat deaf); *He was more edified by silence, than by speaking.* And, though he staid here two days and a night, he spake not one word to him.

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him of God. Whereupon, at the Doctor's going away, I asked him, what he thought of *Gregory*. *His silence*, saith he, *pleases me much*. And *Gregory* himself said to me afterward : *Father Losa, I see many talk well ; let us do well.*

If any, for argument sake, or for trying him, did ask him a thing premeditated and studied, proposing his doubt in *Latine*, he with great calmness bade him ; *Tell me this in Spanish* ; and, after he had told him, the Holy Man answered ; *It is so as you say* : intimating, that they needed no answer. He used likewise to ask of the Learned the meaning in *Spanish* of some Text of *Holy Scripture*, thereby to humble himself to them.

To such as consulted him about going to *Spain*, Marrying, or the like, he gave no answer at present, but that he would recommend it to God. In which he discovered his singular prudence ; for, he knew, in affairs of that nature, it was fit that God should dispose the means, and move the will to that which conduces most to his greater glory, and the good of men : and this was the reason why he would not answer, without first treating of those matters with God, for the fore  
said

aid end. Besides, he held it a thing not necessary, that persons should marry, or return into *Spain*. Though these, and other good reasons that moved him not to answer, he kept to himself, thereby to humble and mortify himself.

Yet, when any asked him, Whether they should be *Priests*, or enter into *Religion*, and he found in them parts requisite for such a state, he furthered much their resolution, that so they might presently embrace that greater good. But, when he perceived that they wanted the Qualities aforesaid, he was wont to answer; *I will commend it to God.*

He was a great Defender of *Religious Orders*, and of their Superiors, and Governors, before their subjects and domesticks; and shewed them the great advantages that were included in Obedience, and the observing their *Rules*, and *Institutions*.

He made Secular Persons understand, when occasion was offered, the preeminence of a Religious Man's state above theirs, and the great spirit from God wherewith the *Religious Orders* were founded. He said, that *God's best Souls were in them*. And, to this purpose, he was wont to say, a *Tree in a*

K plain

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*plain Champion had need take good rooting, but in the Forrest is safest from the winds.*

He likewise ever defended Princes Governours, and Judges, both Ecclesiastical, and Civil, with great courage and humility in their Subjects presence; and when any disparaged their government replied; *If you were in their place, possibly, you would not do so well. Who hath set us to meddle with the Government* And, if they persisted, affirming, that what the Princes did ought to be reformed, he replied; *You should tell them so: for, what good doth it here? To some that thought themselves Spiritual, yet were always detracting, he said: I do not account him Spiritual, no nor yet Vertuous, that judgeth, or speaks evil of, another.* He was wont most commonly, on these occasions, to say: *This thing cannot be remedied here; speak no more of it.* And, by his gravity, he added such life and weight to his words, that a certain Person of quality, discoursing of the King's government, was exceedingly abashed, by Gregory's saying only; *The King hath as sharp an understanding, as any in Spain; and will you reprehend him* And the foresaid person still admire  
th



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he great change which those words wrought in him.

He made another also, who spoke ill of the government of a certain Lord, to cease, by meerly telling him: *You dare not say this in his presence.*

He shewed great consideration and skill in speaking to every one in his own employment, to the Husband-man, Souler, Gentleman, and the rest, without taking any from his profession. To this purpose he greatly commended the prudence of *S. John Baptist*, in the Counsell he gave to the Souldiers, *To be content with their pay, and do no man any wrong.*

When he treated with Spiritual Persons, lest they should (as often it falls out) censure those who went in a different way from them, he used to say, that *he was much pleased with the variety of spirits; for thereby God had beautified his City Jerusalem.* That in the Spiritual course God was the Master, and none should make himself a Master to another, leading him, and desiring to lead him the same way, in which himself is led by God; because that way is good also by which his Majesty conducts others.

To such as asked him counsel, what they

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they should do : he answered ; *Love*  
*God and your Neighbour : for, that was*  
*the Royal and perfect, way, for all, from*  
*the least, to the greatest ; and therein can*  
*be no errour ; for, it is our Law, in which*  
*consists all perfection.*

He also used to say : *That to be alway*  
*talking of Spirit was Milk, and the temp*  
*tation of Novices. And that, though one*  
*had an Understanding like a Seraphim*  
*he should not desire to make it known, with*  
*out necessity.*

He accounted it better to recommend  
his Neighbour to God, then to tell him  
of God ; unless where necessity in particu-  
lar required it. To those, who were  
already advanced in Spirit, he said : *I*  
*is better speaking with God, than of God,*

To one, that thought himself Spiritu-  
al, he said : *It were a shame to such*  
*one, if it were known of him, that he desired*  
*to live still in this world. And to this pur-*  
*pose alledged S. Paul, who saith ; We*  
*have not here an abiding City, but we see*  
*one, wherein we shall continue. And he*  
*perswaded himself, that he who arrived*  
*to this might be already numbred a-*  
*mong the Spiritual.*

When he heard of any very great and  
miraculous things, he used to say : *I ha-*  
*ve*

Ch. 19. *The Life of Grègory Lopez.* 133  
*rather have one dram of the pure Love of  
God, than all this noise.*

Being asked once, whether those who  
are perfect used recreations, he answered,  
*Yes.* For, when one goes a Journey,  
he loves to see his Horse eat, (so he  
nourished his Body). But he said; the Per-  
fect man, even in his recreation, kept a  
straight rein over his Body, contrary to  
the imperfect, who observe no such me-  
diocrity; for, one while they immoder-  
ately torment their spirit, another while  
let it be carried away with the gust of  
Nature.

Though, in converse, it be an usual  
thing for men to laugh at the carelessness,  
oversight, or rash words of others, or  
when one is troubled, slips and falls, or  
appears with some blemish, or notable  
deformity, he never laughed on such oc-  
casions, but discovered that he took com-  
passion on them rather.

When any afflicted person came to  
him, he greatly resented his grief, and  
applied himself to it, sending him away  
exceedingly comforted.

There came to this Village an eminent  
widow, very vertuous, much afflicted; I  
went to visit her; and, though I spent a  
great deale of time to comfort her, I

K 3 could

could not in any wise. Afterward she her self spake with *Gregory*; who shewed so great prudence, or, to speak more properly, such a Divine Spirit in quieting and comforting of her, that she went away saying; *I am satisfied, I am satisfied.*

When they spoke of things doubtful and hard to be resolved, being asked his opinion, he answered: *The Morning will come, and we shall be wiser.* Implying that there was no resolving of a doubtful matter, without taking time to treat with God concerning it: Yet not meaning here, that he, by his prayer, should presently understand, and be able to resolve all matters; for, this is not imaginable of so humble a Person. By his saying also, *The Morning will come, and we shall be wiser,* he might intimate the hour of our Death: for, then the Day will dawn for the understanding of all doubts.

It was admirable to see the heavenly prudence he used in all his actions. He heard *Mass* with such silence, attention and reverence, and received the *Blessed Sacrament* with so great, and so profound an humility, as raised devotion in all.



He would never speak to any in the Church; but, if any urgent business did occur, he went forth, and presently dispatched it.

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CHAP. XX.

*Of the Valour and Magnanimity of  
Gregory Lopez.*

**V**iewing it after an external manner, it seems a thing very impertinent to commend a Solitary person, so recollected, and silent, so poor, and humble, for magnanimous and valiant. But, if we look on it with a spiritual eye, and reason, each of those things above mentioned shews not only great valour and magnanimity, but also very manifestly discovers the powerful hand of God. Who would not account it magnanimity, for a yong man of Nineteen Years of age, with such parts, and natural abilities, as we have seen, to forsake his Parents, Kindred, House, Country, and the King's Court, which he began to follow, and so great hopes of preferment therein, and to exile himself, and

remove above two thousand Leagues off to live in a Desert so dangerous, among the most savage and barbarous men of *New Spain*? It is manifest enough, that this magnanimity was given by the most High.

Now, in my opinion, it is exceeding great valour in such a yong Man so to have joyned with God in his heart, that he never was known to have said or done any thing, that was not conformable to the Divine Will; and with all his might to have endeavoured that all things what-ever should cease, and hold their peace in his interiour, without any of them adhearing to his Memory, or affecting his Will, but God, and what was apparently tending to the pleasing and glorifying of the same Lord. Who could give such vertue, save that most powerful hand? Since this is a thing so difficult, that even to recollect himself a while to a vertuous man seems like the ascending up a very steep hill, or scaling an *impregnable* wall: And indeed so it was, had not *Gregory* undertaken this exploit with so great courage, strength, and confidence in God, saying with *David*: *In my God will I pass over a wall*. What a courage was here necessary for

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a Recollection of so many years, and that in such a profound silence, inconveniences, and poverty? walking so long a time in the narrow path of Vertue and the Spirit, without being known ever to go one step back. Now, this courage he will better understand who considers and weighs the difficulties of this journey, the enemies that are in it, the bat-tels here offered, and the field they are fought in.

The Enemies are the Devils, so much stronger by nature than we, as the natural power of an Angel exceeds a Man's: so that our nature, as inferiour, trembles before any of those Spirits. He that walks in the path of Vertue hath also for enemies and opposers sinful Men, because he is contrary to them in his works; and even God many times permits the just also to persecute the just, and holy men to mortify holy men, which is a very tedious persecution. But the sharpest and longest is that, which a pious man suffers from himself; when by a divine manifestation and light he perceives that every thing befalls him from the hand of God, who evidently discovers to him, that all these enemies and adversaries are but Executioners of the Divine Justice,  
doing,

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doing, what they do, by the authority  
and power given them by God; who  
the heavens as it were become bras to  
him, and he finds his soul to be plunge  
in an Abyſs of tribulation as it were, and  
totally abandoned; ſo that, to be able to  
ſuſtain it, there needs a very great cou-  
rage and magnanimity.

The Battels are ſo many, as our ene-  
mies are : very ſubtilly managed; ſo  
ſo are theſe continued; for theſe never  
leave fighting; nor do our vices deſiſt  
from purſuing us.

Nor is the Field wherein theſe bat-  
tles are pitched a leſs argument of valour, to  
wit, our Interiour; where the Spirit  
wars againſt the Fleſh, and the Fleſh a-  
gainſt the Spirit. A very painful fight  
this; wherein he is no leſs ſenſible there  
of that gives, than he that receives, the  
wounds; and the rebellious fleſh cannot  
be ſubdued, but by extraordinary labour  
of the ſpirit; for, there enter in the po-  
licies, and ſtratagems of the inviſible ene-  
mies : there are the blows, and the  
wounds.

He that knew the pains that *Grego-*  
ry herein underwent, and the gains he re-  
turned on ſuch occaſions (as throughout  
this whole Hiſtory is plainly ſeen) may eaſily



asily discerned, how courageous, and resolute he was: especially, two things considered. First; that being enflamed with an ardent Love to his Neighbours he shared in all their tribulations and calamities; and interested all in his labours, and Prayer. He was tempted with all, being as sensible of their temptations, as his own. Secondly; that Gregory did eat this bread of sorrow very dry. For, though the Divine Goodness is wont to give Spiritual gusts to those that travel in the spiritual way for easing these troubles, this stout Souldier never desired them, but prayed God to withhold them; because he would serve his King for his Majesty's own sake, without having any occasion to apply any part of his will and affection to Spiritual Consolations. For, in his beginnings our Lord gave him the Gift of Tears; which, for the reason forementioned, he besought him to take away. He had likewise a most ardent desire of seeing the *Humanity of Christ* our Lord in this life, but, finding this desire did retard him, and in some sort diminish his regeneration, presently he procured to have it mitigated; contenting himself, that, when it was his Divine pleasure, God would

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would shew him his Sacred *Humanity*. All these consolations *Gregory* rejected, because he desired to serve God without pay in this life, or the bearing his charges; and therefore he died so well content that God led him by the way of the Cross. Notwithstanding the many contumelies he heard against himself, some condemning him for an Heretick, others for a Foole, others for a Vagabond; and the like, he never excused nor answered for himself, but defended and justified those that spoke ill of him.

Some friends of his told him on a certain occasion of a great uproare raised against him, to whom he replied; *God forbid, I should dissipate or distract my Soul with thinking thereon.* And, this said, he remained as quiet, as he was before they told him of it.

An eminent Nobleman enquired of me the state of the Hospital of *Guasteca*, and after I had informed him of all, I told him, there was a man there called *Gregory Lopez*, of such and such vertues, spirit, and prayer. And, what doth this man (saith he) in the Hospital? I answered: he was always in a Chamber at his prayers, and never went forth. Whereto he replied. *To such a man could*

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ould I willingly give two hundred stripes.  
And, when we afterward acquainted  
Gregory herewith, he, smiling, defended  
him, saying. *He bath reason: for, an idle  
fellow well deserves two hundred lashes.  
And Noblemen full of business can hardly  
conceive what internal exercises are.*

He never perceived in himself any  
ambition of being esteemed, or known;  
and he many times reprehended me for  
commending him. He never cared, that  
Viceroys, Prelates, or Noblemen should  
visit him; but, upon occasion, discover-  
ed, yet with all civility and modesty,  
that he was not pleased with their visits,  
when not conducing any way to the ad-  
vancing God's glory, or his Neighbour's  
good. And, though the Holy Man much  
esteemed the great piety and prudence  
of the *Viceroy Don Lewis de Velasco*, yet  
he intreated him to forbear visiting him,  
alleging good reasons for his request.  
The visits made him by Noblemen, and  
persons of quality, he never shewed an  
unstable gravity; an assured argument  
of the greatness of his mind.

The Book he made upon the *Apoca-  
lypse*, of very great esteem in the judg-  
ment of wise men, the *Inquisitors* com-  
manded should be viewed, and examin-  
ed.

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ed by *Don Pedro de Agurto*, Bishop of  
*Cibù*, who gave this approbation there  
of; that he never saw a better Exposition  
of those Divine Revelations; that  
he wondered that he could say so much  
with such certainty, and brevity, that he  
had never seen a man so ready in History;  
that he believed he had Supernatural  
light afforded him for writing that  
book: And, when the *Holy Inquisition*  
took that business in hand, *Gregory* did  
not discover (nor had he, as we conceive  
any disgust, nor would he take a Copy  
or speak a word of, it, as though it had  
been none of his work.

Such was the greatness of his mind  
that he never imparted to any his pains  
or afflictions, nor sought comfort from  
any creature: though for the good of his  
neighbour he used to relate some  
things which had befallen him in times  
past.

He many times in the year sustained  
great pains of the stomach, and Colick,  
yet never complained, nor altered his  
countenance, or the decency of posture;  
he was wont to keep in his best health;  
so that I knew nothing of his indisposi-  
tions, but by his great weakness, or ex-  
traordinary bad appetite. Seeing him  
one



one time fallen away, I asked him; What  
 made you, to be so weak? He answered:  
*have had the Colick without intermission*  
*fifteen days together.* And by these means  
 discovered his sicknesses; which were so  
 great, as drew pity from one; and it was  
 great pity and wonder, that with  
 them he should, or was able to, use such  
 constancy, and austerity of life.

He had a fever very frequently, which  
 he cured by diet; suffering hunger, if  
 need were, three, four, or five natural  
 days: and he never kept his bed, though  
 in great sicknesses.

Whilst he lived at *Sancta Fè*, he had  
 a Toothach almost for a year together,  
 which I had never discovered, but that  
 he twice gathered certain herbs in the  
 field which he knew were good to cure  
 it, and at other times he could not eat  
 for paine. Having once hurt one of his  
 fingers, he would not let a Barber be  
 sent for to draw it, but pulled it out him-  
 self in a very boisterous and painful man-  
 ner. Such was the desire he always had  
 of finding occasions of suffering; for,  
 persons nearly united to God use to take  
 much delight in suffering, as others do  
 ease.

This valiant Man told me, how the  
 Devil

Devil assaulted him once in a visible shape; and, I asking him, what he did to defend himself, he answered me in these words: *Me-thought, I could not do a better thing, than that I then was doing. So, I continued it with all my power; whereupon he vanished, without tempting me visibly any more.*

I never heard him utter any Maxim or good Sentence, which in time of need he did not practise. And, to this purpose, he was wont to say; *Misery is not to be desired; but the bearing it with equanimity is.* And therefore he sustained all events with so invincible a courage, and constancy, that he seemed not capable of change; so that, from the first day that I saw him, (now eighteen Years since) I presently discerned in him a certain majesty and eminency, which I had not seen in any other man. Which conceit went on increasing in me till he died, and augments still also since his death, upon the Wonders which our Lord works daily by him.

To return now to the design of this Chapter. What courage and magnanimity needs a Souldier, who of a poor peasant would by feats of arms come to be a *Grandee* in the *King's Court*? How much

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much greater valour then needs a spiri-  
tual Souldier, of himself poor and abject,

Son of *Adam*, to become great in the  
Court of *God*? And, since we have so  
much prooffe, in viewing the Life of  
*Gregory*, that at this day he is a Favour-  
ite in the High Court of Heaven, it is  
not his valour & magnanimity be known,  
that God be more highly glorified in his  
Saint; gathering and concluding by that  
were written the much our Lord wrought  
in him; in comparison of which, what  
mentioned is as nothing; partly for  
the care he had of concealing his ver-  
ties, partly for the fear lest I should ex-  
ceed the brevity intended in this Relati-  
on, recounting only those things that  
were apparent, and which could not e-  
scape being seen.

I asked him one day; How he could  
so much hide his Vertues, conceiving it  
a heroical, and difficult matter. Where-  
upon he answered me, in these words, wor-  
thy eternal memory: *The concealing  
of vertues is not hard to him that hath a  
truly Faith. For, if a man certainly be-  
lieve, that all his Vertues shall be seen in the  
Court of Heaven, what need he care for  
their not being known in the Village of this  
world?*

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CHAP.

## CHAP. XXI.

*Of the Humility, and Interior Poverty of Gregory Lopez.*

I should be exceeding happy, had G. imparted to me some portion that store of inward Poverty, which he conferred on this his Servant; which consists in the heart's being stripped of all affection to things created, totally surrendering up itself to the love of the Creator? For, it may be said in particular of this holy Vertue, that those who practise, do speak better of it, than those that study, it. And, consequently, I should better describe this of *Gregory's*, if I had some of it. What an excellent Pattern hereof this Saint hath been, may be understood partly by what I saw with my own eyes, and by what I gathered from the Answers, which, upon occasion, he made to divers persons.

The Sons of *Adam* are wont to be passionately transported with the desire of being esteemed more excellent than their Neighbours. Fr



Ch. 21. *The Life of Gregory Lopez.* 147

his Gregory was so free, that he ever reckoned himself inferior to others. And have several times heard him say: *Since I betook myself to Solitude, I never judged any; I accounted all better, and wiser than my self; therefore, except I were asked, I never counselled any, nor ever made my self a Master to others.* Of this all we who conversed with him are Witnesses; and we have seen by experience that, for his declining to become Master to any, God ordained that he should be such to many. From the same root proceeded that extraordinary grace he always had, of excusing very readily those that censured him. And, when one day told him, he had many detractors, he replied: *I have always excused them, not in words only, but with all heart, in deed, and truth.*

From hence also, as from its source, issued his not desiring to have his sayings esteemed; and therefore he never purposely premeditated or composed words he was to speak. And he hath told me, to this purpose, that, before he began his solitary life, he spent the time in premeditating the Reasons, which he was to use upon a certain subject, and afterward he had not the oc-

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casion to deliver them: By which accident he was advertised not to lose time in composing set discourses, relying on God to supply him with such as were most convenient in time of need. And our Lord gave him the grace never miscarry in his words; for they all discovered, that they were full of Divine Wisdom: So that it was apparent what the great Lord of heaven and earth had hid from the prudent and worldly wise, he revealed to this his humble and meane Servant.

Eight days before his Death, a very wise and devout Religious Man, his intimate friend, came to visit him, and among other things discoursed with him (seeing his life in such danger) he familiarly asked him: *Must we then go on to enjoy our Lord?* thinking, he would tell him the time of his Death. But this humble Servant of God with great admiration answered: *Doth your Reverence ask Me this? It shall be as God please.* As if he should say: Can your Reverence, so wise a person, imagine, that I know the hour of my Death? I desire not such a favour. Wherewith the Religious Man was much edified.

Three or four days before he d  
th

ere came in an *Indian* Woman of this village to see him : and, as I was talking with her in her own language, because he understood it not, saith he to me ; *Observe well what she saith : for perhaps she could advise me in something.* Whereby noted his great Humility, in thinking more meanly of himself, than of that *Indian* ; as conceiving, she might instruct him in that which was convenient for him at the close of his life.

Men's minds are wont likewise to be tied much in taking care about future events, that may befall them. A thing, *Gregory* was eminently averse and free from ; for, whoever desires purely to love God esteems all such cares as obstacles and hindrances. Therefore he never entertained designs of changing his life ; pensive what should become of him ; whether he should dye of famine, cold ; or should be bedrid ; whether he should live a long, or a short, time ; whether he should do such or such things, each tending to our Lord's service, and Neighbour's good. For, he knew very well, there useth to be in these and like thoughts some secret temptation from the Enemy, if one be carried away hitherwith, or at least some loss of time.

And therefore, like a wary man, and meanly-opinioned of himself, upon occasion of such a thought, he would always say : *I am nothing ; I am good for nothing* : contenting himself with the doing what God in his holy Law commanded him, without judging himself worthy of greater matters for the future ; though he was ever prepared in mind for the performing in every thing what his Divine Majesty enjoined him.

He lived so void of care, and forecasting things for the future, that he would not let others take care for him. For when I went about to enquire and find out some other place or Town to live in, because the aire of this Village of *Santa Fè* was not so proper for him, by reason of his weakness and sickness, he would continually say to me ; *Let none be solicitous for me : since God will take care provide that which his Majesty liketh best.*

He preserved his heart likewise void of all Curiosity, whether temporal, or spiritual ( into which some Contemplatives use to fall ) : whereupon he sometimes told me, that, after his chusing Solitary life, he never desired to see any thing of this World ; no not his Kin-  
dre



ired, Country, friends, or the like, wherein some Solitary persons find difficulty to master themselves. Nor did he affect the seeing of Angels, or having of Rapt, or Revelations. For he said, he only desired to see God, yet this always with resignation, to be when, and how it pleased God; and the Trances and Extasies, which in this life he desired, were Union, and Conformity every day more to the Divine Will, and the accomplishing it on all occasions with all exactness, and truth.

We discerned another thing in this Holy Man well worthy of consideration, that he never rejoiced in any Temporal thing, nor admitted it into his heart. God was his joy; and his delight and glory was the doing his Divine pleasure, and assisting his Neighbour. As I once told him on a certain occasion the great esteem I set upon this Vertue, he replied: *It is a shame for us who live under the Law of Grace, and have renounced the World, to value it: since Queen Esther being the Wife of a great Monarch could say: Thou knowest well my God, and my Lord, that, since I was brought to this Palace to this present day, thy Handmaid hath not rejoiced save only in Thee.*

From the first time that I went to see him at our *Lady's of Remedies*, it pleased God of his mercy to give me such a great care of *Gregory*, that, if need were I would not have refused the doing any thing for him, how difficult soever. So I supplied him with what he wanted, visiting him wherever he was. And, because he lived in *Guaſteca*, I asked Alms three Years together for the Poor of that Hospitall; a thing, in those beginnings of more difficulty to me, than one can imagine. And, to say all in one word from my first acquaintance with him, till he died in my arms (which was Eighteen Years) methought I could have been content to have been his Slave which he very well knew, and kindly represented: yet I dare affirm, we never perceived him rely on, or put the least trust in, what I did, or could do; nor that (notwithstanding all I did for him) he set his affection in any excessive manner upon me. For, in all good things that he received he beheld *God* as the Author thereof, and the Creature as the means, whereby the Divine Goodness and Providence sent and conveyed them. So that his gratitude to his Benefactors was grounded upon *God*, no

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on himself; earnestly beseeching his Majesty to reward the good turne done to him, since he moved their wills to do it.

In the same manner he endeavoured, that, whatever good work he did to favour or assist his Neighbours, not he, but God alone, might have the thanks. So we often saw, that, when some went to ask him doubts, he did not answer them himself, but requested of our Lord to declare them immediatly to them; that the thanks for that light might be given to *God*, not to him, either in whole, or in part.

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## CHAP. XXII.

### *Of the Exterior Poverty of Gregory Lopez.*

FROM the time that he went into Solitude, and devoted himself wholly to God, he never possessed any thing as his own, To this purpose he used to say: that, *When any one delights in exterior Poverty, it is a signe, he is inwardly rich.*

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The great love he bore to Poverty was the cause, why he invented sundry and admirable ways of perfecting it. Therefore first, he would not hold to any certain mode or kind of Apparrell; And so, in different times, he still used such Clothes, as God sent him. The first Eleven Years it was of a thick course Sackcloth. Afterward in *Atrisco* his Host gave him some grey cloth to wear, which was the best sort of garment that he used all the time he lived.

The Ground was his Bed, whilst he was able to endure it without considerable harm to his health: afterward he lay upon some Sheepskins, till his great weakness and sicknesses forced him to admit a very thin little quilt and a coverlet. This was his best Bed; which (as is said already) upon my importuning him he accepted of.

His Chamber was very poor; for he would never (even when he was very weak and sickly) let any hangings, though but of the coarsest cloth, be put up in it.

He washed his clothes himself; both because he was very cleanly, and for a necessity of his occasions. He at some times in the year washed his feet; and  
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he warmed the water himself in the Sun: he would never let any one wash them for him; nor do we know that any person ever saw his bare flesh.

In his Diet he used such moderation and temperance that he never did himself harm by eating too much either fruit (though naturally he loved it very well) or any other meat; only Purslane and wild Quinces, which for a certain time he fed on, did him hurt. To this purpose he used to say, *Poor folks ought to be very careful for their health, not to exceed in eating and drinking; that they be not chargeable to their Neighbours.*

In the first Years he eat no Flesh. Afterward, conversing something more amongst his Neighbours, he eat what they set before him; yet this but once a day.

The Goods he possessed were a Bible, a Map, and a Globe; which (as was said) he made with his own hands; and two other Books, that he had written.

Notwithstanding this Poverty, our Lord ordained that he never should ask Alms; as he at no time did, either by word, or signes, or even by any discovery of his good life, which tacitely is wont  
to

to move men to give Alms : for , the Divine Majesty was pleased to lead him this way, in him to leave us a prooffe of his fpecial Providence : fince he fo particularly fupplied him in all his neceffities. And, if for fome time he let him fuffer want of neceffaries, it was, that, by increafing his Merits, his Crowns might alfo multiply. How often in travelling hath he come weary to his lodging, and there continued without eating ? and at night lien on the hard ground, and be- times in the morning againe travelled fe- veral Leagues on foot, (for, this was his cuttome); when none took care for re- lieving the neceffities of his poverty ? And I wonder not much at it ; for, by his look *Gregory* feemed rather a Lord, than a Poor man. How great was his hunger, thirft, wearinefs, labour, and troubles, into which God brought him, upon feveral occafions ? This, I well know, was very much ; yet is it like- wife to be imagined, as to his courage and magnanimity, that, had God brought him into far more and greater ftraits, he would not have gone back from his refo- lution of Poverty : for he constantly kept his purpofe of not asking any thing, hoping that our Lord would relieve him; as he always did.

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Perceiving the great inconvenience and trouble, he endured in my house, by not asking any thing whatever, I one day told him: *If I were in necessity, I would ask alms, to shame and humble my self.* He answered me: *But not I.* I replied: *Methinks I should do ill in not asking what I needed, when I wanted it.* To which he answered: *For your self, you say well, and it is a good course; but not for me: Because God our Lord conducts every one in his particular way.*

In his latter years he needed a-mornings a draught of Wine, which unless he took, he was extremely tormented with the Colick, and a pain at his Stomack; and, though I took care to give it him, I could not always know, when he had spent it. One day he looking very weak, and pale, I asked him, what he ailed. He answered me: *I have not taken my draught of Wine these several mornings; and therefore have bin in great pain.* I began to be troubled, because I had no wine in the house to supply his necessity; but God assisted him so opportunely, that just in that very instant a Friend of mine came in, and brought us a little Wine very good.

He was so resolute in his not asking a-  
ny

ny thing, that I once found him making needlesfull of thread out of a little linne cloth; and asking him, What he did that for, he said; *to sew withal.* And though he knew, I had thread, he asked none.

Above Seventeen years before his Death I had this desire of giving him all he had need of, assuring my self, that this was God's will to me. Yet, though I declared my mind herein to him, he never asked me any thing: at length, understanding by so many experiences the way our Lord led him in, I used from time to time to lay before him certain things, which, I conceived, he might have need of, to take thereof what he pleased; as he did.

There was another thing in his Poverty admirable; to wit, that it seems God would have this his Servant live on other's leavings, like a reall Poor Man. And we often observed, that whatever was dressed purposely for him did him harm. Of this I had very long experience: for, seeing him so weak and feeble, I got some delicacies to be made him; which, as soon as he eat, hurt his health: and he himself intreated me, that nothing might be made for his own person.



on. But I, imputing this to his desire of not being chargeable to any, and likewise of living like a Poor Man, caused something again to be made ready for him in particular; and so it was, that he plainly saw, by the harm he received from such things, that they had bin made for him: so that he resolved to tell me plainly, it was God's will, that nothing should be made particularly for him.

I observed likewise my self, that, if cloth, linnen, or any other thing were bought purposely for him, it did him harm: though, on the other side, our Lord so straitened him by sicknesses and weakness, that it seemed impossible to be able to pass through them so as he did. And, when, in his last Sickness, there needed some particular things, he bade me not to cause any to be made for him; but, if any sent them as alms, to take them in good part. And we know not, whether his death were hastened by the dressing some things for him, which were judged necessary by persons learned, and very good Christians: for which cause the Holy Man at that time was silent, and received them with patience.

It

It seemed, God was his steward, to keep him from wasting in this life any part of his Celestial Patrimony. Whereupon, seeing his Majesty keep him so short tied up, I once told him: It will not be said of you, *Bona terra comedetis*. *Isai. 1. 19.* He answered: *It is true and, as God doth it, so I desire it.* And, indeed, for such occasions is the resignation and conformity of Man's Will to God's; when, on one side God exceedingly presseth us, and Man, on the other, courageously sustains such pressure with alacrity and content.

## CHAP. XXIII.

*Of the Mortification, and suffering of  
Gregory Lopez.*

**T**He Mortification of this most patient Man (being in a way so high that they cannot attain to the discerning it who with their exterior eyes behold things of the Spirit, and by themselves judge of others) was the most rare, and admirable, that hath bin seen by us. As soon as he went into the Desert

ert, he kneeled down on the ground, and, taking his Discipline in his hand, like a stout Souldier of *Iesus Christ*, he began to chastise and evil-intreat his body. But his Captain, and most wise Master would not leave in his own hands business of such importance; but told him; *Alius cinget te, & ducet, quò tu non is*, Jo. 21. *Another shall gird thee, and lead thee whither thou wilt not.* As if he would say: *These Cords it appertains to me to straiten: for, you must walk after my measure, not I after your's.* Which thing our Lord performed, giving him by whole handfuls occasions of meriting, not only outwardly in Body, by the continual sicknesses he sent him; and the commodities and labours he inspired him to undertake, and bear with a more manly strength, but even inwardly in Spirit, by other far greater pains, wherewith he tried him.

He began to exercise him inwardly in things so grievous, and afflictive, that the great Patience our Lord had given him was but necessary: and, though he engaged all his forces, God brought him such extremity in this exercise, that not only he could no way bear a heavier load, but also it seemed impossible to

M him

him to go forward with that which he sustained. He told me, his Nature trembled, when he thought on that Exercise and that therefore he had related to none in particular: but, though we know not punctually the things he suffered in his Interior, yet, from the Answers he gave to those that came to him with the inward afflictions might be discovered and collected some of them, wherein God exercised him. For, he answered with so many particularities, that all easily perceived, he was a Master in such afflictions, and were comforted to see him in so secure a Port, after so great tempests. And, when I discoursed with him of such interiour troubles, saying, there were very painfull, he answered me, *Father Lofa, there are men that bear a load thirty times heavier than this.* When may be gathered, that in troubles of this kind what he suffered was much more than what he mentioned.

For, he that had an enflamed desire preserving his soul pure, and always employed himself in chaste and fervent Prayer, what an affliction and pain must a troop of temptations of the flesh cause in him, and the images and representations of those filthy things, which the D



vil pourtraied out very lively to him, and with a worse spirit and more alluring, than the reall ones themselves? And, though our Lord gave him grace to trample upon all this, yet he could not but feel great grief and anguish in beholding himself as hanging by the slender hair of his own will, whereby he was in danger of consenting; especially because at this time God opens the eyes of those, who are to advance in Spirit, and makes them better see the danger they are in, that so they may walk with more heed and caution in the narrow path of Vertue.

What afflictions did *Gregory* suffer in these occasions, and dangers, seeing his enemies were not weary of fighting, day or night, nor by resistance were put to flight, nor by his vertue confounded with shame? especially, seeing they not only were about him, but within him, instigating him to evil, and opposing him in good. Yet these so great and so dreadful afflictions were to *Gregory* a joy and security, since he sustained them for the glory of his God.

In like manner he behaved himself in receiving the charge of the Arguments which the Enemy made against our Ho-

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ly *Catholick Faith*; the impossibilities  
snares, entanglings, and doubts, that he  
raised on this subject. For, *Faith* being  
the foundation of Spiritual Life, the af-  
faulting it is a torment, as being inflict-  
ed by the Devill himself. This *Gregory*  
sustained constantly, and resisted *strongly*  
*in the Faith*, 1 *Pet.* 5. 5. and, by his pro-  
found Humility, made his adversaries  
quickly vanish.

The Souldiers of our Lord are like-  
wise wont, in the like retirement, to be  
molested with the Spirit of *Blasphemy*  
though he that already knows how spiri-  
tually to fly, and hath attained a delight  
in the Love and Praises of God, to so  
high a pitch as *Gregory*, gains always  
advantages by this encounter, and safety  
at his enemies cost.

In the Spiritual way also persons are  
not a little nor seldome afflicted, and mor-  
tified with a kind of *Deliquium* or faint-  
ing, whereby the Devil seeks to stop  
their march: for, the soul desiring to  
please God, and walk his way, finds at  
times such a remisseness and weakness,  
that it seems almost impossible to her to  
advance one step; and, knowing that  
unless she go on, she displeaseth God  
and that to please him she must proceed  
with

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with chearfulness, great is the pain she  
feels in beholding her own inability to  
follow what our Lord would have her.  
Our Lord gave this his Servant the cou-  
rage and magnanimity, that is necessary  
for the sustaining this with patience, and  
profit, and gaining the victory; fortify-  
ing him with humility, and the know-  
ledge of himself, that he might attribute  
all the good he should afterward do to  
the Divine Bounty, as the Fountain of  
all Good.

The Perfect suffer another sort of mi-  
series, wherewith they are greatly af-  
flicted and tormented; which is, that,  
having attained to a very eminent de-  
gree of Charity, they grieve at others e-  
vils, as if they were their own. It can-  
not in few words be expressed, in what  
continual grief and affliction our *Grego-  
ry* lived, beholding the blindness of Sin-  
ners, the obstinacy of Hereticks, the ma-  
ny Souls every day damned: for, it is  
this that should indeed be resented: yet  
he was also sensible of the sicknesses, fa-  
mines, injuries, warrs, and other calami-  
ties of his Neighbour, as though he him-  
self had sustained them.

It is likewise another assault of the De-  
vil to represent unto such as aspire to

M 3 Per-

Perfection (in the beginning especially) how all the world will rise against them, as it hath done against all the followers of Vertue; and how they shall be persecuted by false Witnessees for infamous crimes, and such, as they abhor; and how, if they had benefited some by their good life, and example, all this will turn to Scandall, and a stumbling block to others. And, though to some these seem things easy to be born, it is certain, that, when God permits our Adversary to straiten these Cords, he makes the Servants of God to sweat for many hours together. Since this is a far more rigorous and severe penance, than that of the Body; though they seem to us to sit idle, and lazy. An ample discovery of this deceit our Lord hath afforded us in *Gregory Lopez*; not only by the equanimity and patience, which he was pleased to give him for sustaining such combates and adversities, but by the wonders which he hath wrought by him, and in him.

One thing I will relate here, which for its rarity did exceedingly edify me. I diligently observed for many years that this admirable Man never reposed himself in the spiritual course; and, though I sometimes considered that his continu-

ing



Ch. 23. *The Life of Gregory Lopez.* 167  
ing the Act of the *Love of God* certainly  
caused in him that great intension, yet I  
was never fully satisfied, till, in thinking  
on it, our Lord was pleased to open my  
eyes, to discern, that this so unshaken  
constancy proceeded from his continual  
*Love of God*, and of his *Neighbour* for  
*God's* sake. I once on this occasion tell-  
ing him, *You neither do, nor can rest in*  
*the Spiritual way?* He chearfully and  
calmly answered me. *It is true indeed,*  
*that I neither rest, nor can rest, whilst my*  
*Brethren are in so many dangers and trou-*  
*bles. For, it is not fit, I should attend my*  
*own safety, leaving them on the Bulls*  
*horns. I will not do so base a thing. If*  
*I know but one of them that is in danger, I*  
*will not rest all my life long.*

That which I more admire is, that he  
never eyed any of the consolations,  
which in the Spiritual Way God useth  
liberally to bestow, observing the pro-  
gress in it already made by them. Nor  
did he solace himself with the remem-  
brance of past dangers, and troubles,  
nor with the vertues which by the Di-  
vine assistance he had acquired: for,  
Vertues, after once attained, cause joy  
and peace. The reason why he rejoiced  
not herein was, because he cast his eyes

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continually not on what he had, but what  
he wanted; nor did he desire to stay by  
the way to rest, but still to go forward  
for, God would always have him acquire  
new gains, climbing very craggy hills.  
And so he once told me; that, in those  
three first Years wherein he exercised  
himself in the forementioned resignation,  
God had made him ascend very great  
Mountains.

He endured another very troublesome  
and considerable Mortification, in two  
Purgatories as it were, that our Lord  
sent him in this life. The one was of  
*Love*, his having the which I perceived,  
when he lived in *Guaſteca*. The pain it  
causeth persons experienced sufficiently  
know to be most extreme, and such as  
have not got so far will not believe it.  
For by the light, which God infuseth in-  
to the Superiour part of our Soul, the  
heart is wounded so deep with love, as  
neither the suavity, nor the grief can be  
expressed. There the soul faints away,  
because that, which above all things she  
desires, is not granted to her; and, an  
ardent, yet profitable, impatience seizeth  
her, which while it lasts, she finds no  
ease, rest, or quiet. In this condition  
God sometimes inspires admirable and  
salu-

Ch. 23. *The Life of Gregory Lopez.* 169

salutary Words, particular means, and instructions of true Wisdome : the Soul endures an incredible affliction, both in concealing the torments she suffers, and the jubilations, and inspirations, which God communicates unto her. Whereby I understood a wonderful height of mortification in this *Holy Man* : for, he sustained this Purgatory of *Love* with such silence, as though he suffered a spiritual weariness.

The second Purgatory was of *Desire* ; which consists in this, that the Soul in this life cannot attain that Sovereign Good, which she knows : and it cost *Gregory* much grief and trouble. For, as with his quick understanding, lively Faith, and purity of spirit, he meditated and contemplated the Divine Greatness, God communicated to him so great, and glorious a knowledge of the same Greatness, that he most passionately longed to be possessed of it. And, seeing that in this life by running after the odour of these Divine Ointments he never could attain to the Good he so much desired, he remained wounded, and grieved, as the Hart that desires the fountains of living waters, to quench his thirst, and cannot obtain them. Now,  
of

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of this, because it happens to few, I  
what is said suffice.

But that, wherein *Gregory* mortified  
himself all his life long, and wherein he  
suffered much (as himself told me) was  
in always following, as he did, the *Grace*  
of God: for, it is certain, one cannot fol-  
low *Grace*, but by flying *Nature*. What  
pains then, and mortification costs it  
a *Servant of God* to be continually flying  
from, and denying himself? For, many  
times *Grace* requires of us what is con-  
trary to *Nature's* desire; and therefore  
the one must necessarily dy in us, that  
the other may live. Therefore, that  
*Grace* might live, *Gregory* always laboured  
ed to become dead to all Creatures  
whereas it is the property of *Nature* to  
live to them all. And, because she seeks  
to be esteemed and honoured for her  
good works, and of none to be despised,  
he endeavoured to hide his excellencies  
and virtues, and to be contemned in the  
world, as our Saviour was. And follow-  
ing *Grace* he studied to quit the care of  
temporal things, and applied himself to  
the seeking, and serving God, since *Nature*  
inclines to the contrary. And, be-  
cause she grows proud with prosperity,  
and is dejected with adversity, *Gregory*



Grace, was predisposed for receiving  
 with *equanimity* and *constancy* what suc-  
 cess soever, without seeking to get any  
 peculiar delight of these, and other ver-  
 ges for himself, but only rejoicing at the  
 honour, that redounds thereby unto  
 God: of which honour Nature as it were  
 forgetful, in every thing, aims at her  
 own content, and desires all good things  
 for her self. All her language is, *I*, and,  
*Me*: she hates her enemy, rejoices  
 in another's harme, repines at his good.  
 Whosoever shall read this Book, or  
 hath conversed with this Saint, will ea-  
 sily understand, how good use he made  
 of this Grace, in loving, and wishing well  
 to those, who, either through malice, or  
 ignorance, were his adversaries, and re-  
 joicing in their disgraces, and wishing them  
 good for *God's* sake. So that, over-  
 coming himself every day still more, and  
 growing in Perfection, he hungered and  
 thirsted so exceedingly after God, that  
 nothing satisfied him; he always was  
 striving to attain this Sovereign Good,  
 striving with all his might against the  
 stream of natural delight, and, swimming  
 many ways above water, he laboured to ful-  
 fill the Divine will and pleasure. Such  
 is this the true, and elevated Spirit of  
 Mor-

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Mortification; which he in a great height and Perfection practised *Sancta-Fè*; as I understand sufficient by many and good evidences.

Having for divers days observed that Gregory grew very ill in this Village, because I perceived him very weak, and pale, I resolved to visit him oftner, and stay longer in his company, to see whether I could afford him any comfort, assistance. I asked him concerning his distempers, but he would not tell me them; till at last after many days told me the great and continual pains felt in his teeth, and grinders; acquainting me also with divers other diseases he had. But I was not herewith satisfied, being perswaded, the Holy Man suffered other far greater troubles than these: whereupon I urged, and greatly importuned him to tell them me. Then he was pleased to do that, which I know not that he ever did in his life besides, which was, to utter somewhat of that which inwardly passed betwixt God and him, saying these very words: *Thou knowest, O Lord, that I neither have, nor suffer within my Soul any Creature, for love of thee: and why dost thou in this manner hide thy self from me? How canst thou*

th

h. 24. *The Life of Gregory Lopez.* 173  
ou endure to see me with so many mala-  
es, and, being able to cure me, dost not?  
wilt have me seek the herbes, that beasts  
ed on; and, being able to heal me with  
Fiat, will not do it. Now, though I  
n certain, that he said this not so much  
r his own consolation, as for my in-  
struction, and benefit, yet I remained  
astonished at his declaring thus som-  
hat that passed inwardly betwixt God  
and him, [*viz.* that he neither had, nor  
ffered within his Soul any Creature  
r the love of God:] that I immedi-  
ly writ down these words, spoken by  
m. This happened on the 23d. of  
March, 1591.

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## CHAP. XXIV.

### *Of the Mortifying of his Senses.*

N O wonder, if one, who ever endea-  
voured with so great care, and  
such exquisite and sublime ways  
to mortify his Interiour, was also excel-  
lent in the mortifying of his Senses. It  
certainly believed, that he never went  
the step to please his eyes with the sight  
of

of any of those things, which are commonly wont to satisfy and delight the Sense. So that, when he went once living at *Guaſteca* to see the Spring there, he told me, he did it meerly upon my importunity, and to content me. Being some Months at *Mexico*, he never went out of the House, save directly to the next Church. Nor could he be persuaded to go to any Monastery or Nuns, though he was requested by some with much earnestness. When he came to *Sancta Fe*, he went out of *Mexico* before day, without looking on the Streets, or the Buildings. Being in the Village, though he was much importuned to go and see a Garden, that belonged to the little house where he lived, having store of water, green plots, and flowers, he never would in above five Years space; only one Year he went down sometimes to fetch some water to drink. He looked on Men's Bodies with an honest freedom, and free honesty, as if they had bin Souls without Bodies, or corporeall creatures inanimate.

Though it be a thing so natural, especially to men of a good understanding to be pleased with *Musick*, I never saw him go to hear any, all the time I knew

him



him, notwithstanding there was some near his lodging. And he often told me, that, if the *Musick* of the great *Church* of *Toledo*, or all in the world, were but one step off him, he would not go to hear it: but, if he were casually present where any was, he heard it quietly, and gained spirit out of it.

All ill smells offended him much; yet he never had any sweet ones, nor would he use them: and, though *Nosegays* and *Flowers* were offered him, he accepted none, save very seldom, that he might not disoblige the bringer. He sometimes, but seldom, took a *Lilly*, or *Rose* of *Castile*, because, he said, it was a very last smell.

As soon as he went out into the *Desert*, he resolved not to eat for delight, but merely to preserve life: Which he observed to the very last. So that, when I urged him to taste of a *Melon*, or *Figs*, (for, here these fruits are greatly esteemed, and desired) having consented to the *Melon*, he said; *It is enough for this year to have smelt this Melon.* Of the *Grapes* he only tasted one, saying presently, *It is enough for this year.* Of the *Figs* he took but half a one, and did the same.

Though

Though he loved Fruit very well, and desired to live upon it, because (he said) was the proper food of Man, since in *Paradise* he should have bin sustained only with Fruit, of which *God* created so many sorts meerly for Man, yet, as hath bin related before, he told me; Fruit never did him harm in all his life: Which when I wondred at, he gave his reason. For (saith he) *I always eat moderate thereof.*

That which he fed heartily on, was *Bread*, the sustenance of the Poor. Yet even in this, it seems, he obtained of *God* the finding such mortification, that for some years before his Death, he could not eat one morsel of bread, unless it were dipped in broth, without Salt, fat, or spices; and this was his diet at this time, tempering the bread with some very light meat. Sometimes he would keep a bit a good while in his mouth; and, when I bade him remember to swallow it, he answered me, *cannot; nor find a passage.* He said one of the most troublesome things to him was eating. Yet he highly prized the use of his Senses; knowing how useful they are to a Spirituall man, if he keep them well mortified.

After

Ch. 24. *The Life of Gregory Lopez.* 177

After the burning Fever he had, there continued on him a lingring Calenture almost a year. In this necessity I often begged him to make use of sheets, but never could prevaile with him.

I neither can nor ought to smother a very subtil kind of Mortification, which came to know of *Gregory's*; for the understanding whereof it is to be observed, that one of the things, wherewith our Nature is most mortified, is, that the Spirit makes no account of her, or gives her part of that which passeth within itself; depriving her of the share she was to receive in the Spiritual Work. This presupposed, I observed many years (wherein we eat at one table, dwelt in one house, and slept in one lodging) that he never wept, sigh-  
ed, groaned, nor lift up his hands, nor shook up his shoulders, nor uttered one word either to God, or to himself, which might intimate his interiour sentiments. A thing which, in a man of so great affections, and spirit, might astonish any that knew what *Prayer* was. I, wondering hereat, said one day to him: *You, being continually united unto God, by reason of the presence of such a Lord, do neither sigh, nor speak, but are wholly absorpt*

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*in the Divine Goodness. Whereto he answered me: That is not the reason, Father Lofa; for, truly, I sigh, and groan thousand times a day, and almost continually am talking with God; though mentally. For Thirty Years I have used this course: and I endeavour not to give Nature any share in these feelings: which is no small mortification to her. For I have found how false, and treacherous*  
25.

I was not so ready in the practice of this Lesson; but that, going sometimes into the Garden to pray, I should for my self, moving my hand, or sigh sometimes; which Gregory hearing, used to admonish me, saying pleasant *Father Lofa, give Nature now and then a bit, lest she dy with hunger*. Yet he gave not others the like counsell, but advised them to help themselves with exterior signes; because, without them, they did nothing. I undoubtedly conceived that whosoever shall with a candid intention read the Penances, and Mortifications, interiour and exteriour, which here related, will rest convinced and satisfied, that this Heroical Man went into the Wilderness to sleep, or be idle, but to do, and suffer. And I am certain



Ch. 24. *The Life of Gregory Lopez.* 179

That, if he would have told other greater mortifications, which he sustained, a course of such difficulty and vertue would astonish us: it would likewise have bin very materiall that these were better expressed, that so they might be better known: for, I confess, I have left out many things, because *I* could not explain them, nor make them intelligible: that, by those, we have observed, is sufficiently discerned, that his life was all mortification, Penance, and Crosses.

It remains now, that we see the fruits, that *Gregory* reaped from this Vertue. First; so great a Courage, that he was wont to tell me, *He now, through the divine Grace, with a blast overcame temptations.* Secondly; such a dexterity in fighting, that his Enemies, though vast in number, never made him retreat a step; he went always getting ground, and with so firm a confidence in God, that, when he met whole armies of Temptations coming against him, he would have routed and defeated them all. So that, when they all, how many soever assaulted him, he never lost the exercise God had given him, but, these notwithstanding, went on in the Love of God and his neighbour. Thirdly; so great a Peace,

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and dominion over himself in his way  
combate, that never could any one per-  
ceive by him, whether in his Interior  
were fighting, or enjoying? He was al-  
ways one, and the same, without change  
and in him was verified that sentence  
*The wise man continues like the Sun ; but  
the fool hath changes like the Moon :* and  
he used to repeat it sometimes. Fourth-  
ly, by this his so great Mortification  
gained that, as one well exercised, God  
made him the Elder Brother, as it were  
to take care of his Brethren, and Neig-  
bours, and to fight for them ; and our  
Lord accepted of his combates , ad-  
mitting of them in the behalf of his Neig-  
bours, as if themselves had fought  
which I perceived fell out often, as he  
be said in the *Thirtieth Chapter*, con-  
cerning the *Effects* of his *Prayer*.

All this strength proceeded from the  
lively Faith he had in God, whereby  
understood very clearly and distinctly  
the greatness of the Divine Goodness  
and Mercy, which suffers none to be  
tempted above his power. So that he  
fought his battels with pleasure ; I fe-  
with a rationall delight : for this never  
failed him. And he was wont to say  
that to whomsoever God gave this c

Ch. 25. *The Life of Gregory Lopez.* 181  
ght, he had, as they say, taken him already out of his swadling-clouts.

## CHAP. XXV.

*of the Prayer of Gregory; at what time, and with what Exercises, it began.*

Have many arguments and reasons to assure me, that *Gregory* began to use Prayer as soon as he had the use of Reason: I could likewise collect it from some discourses we had upon this subject, and from other conjectures, that seem undoubtedly to confirm it; as his telling me, *That God had called him very early: That he had never bin a Child: That he never went a step back.* Whence may be gathered, as a thing very manifest, by reason of his moderation in speaking of himself, and his wariness in making known his good things, that he intended to signify, that he had always used Prayer. He told me, that, when he was a little *Page* in the *Court*, he used Mental Prayer, and went on errands with the same peace, as he did at that

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time, which was six Years before he  
died: and that he did not lose this peace  
though *Dukes*, and *Earles* passed by, and  
other things, usual in the Court; and  
that he persisted in his Prayer, notwith-  
standing this noise, as if he had bin in  
Mountain: though afterward he went  
on by exercise still perfecting both his  
Prayer, and quiet. If therefore at  
Twelve Years old he had attained such  
peace and quiet in Prayer, it must be  
supposed that he began to pray some  
years before he arrived to this state and  
degree. And, if the years wherein he  
had the use of Reason, to the time that  
he went into the Wilderness, were but  
few, we may suppose them employed  
the exercise of Prayer: especially if  
be true (as we have heard, it is) that  
before he came to Court to be a *Page*,  
lived in *Nazarie* with a *Hermite* Six  
Years; as hath bin said in the beginning  
of this Book.

The same may also be concluded from  
the great courage God gave him in the  
Court: for, though he stayed there two  
or three Years, wherein are presented  
many impediments in the way of God,  
yet he had strength to go through all  
without altering his good resolution.

No



Ch. 25. *The Life of Gregory Lopez.* 18;

Now, such valour and zeal is seldome gotten, but by a long practice of conversing with God. The rather, because when he came to *New Spain* he was but Twenty years old; yet he came so far advanced in Mental Prayer, that he not only endeavoured to use it for a long time together in the day, but continued it sometimes travelling, otherwhiles writing, sometimes talking. And he told me, that, for the better attaining this Prayer, as soon as he came to *Mexico*, he fasted a *Lent* with bread and water, in the house of *Lewis Zapata*, with intention of begging of God assistance and favour to employ him so, as he might best serve him, and wholly devote himself to his Divine Majesty. It is evident, that such solidity and maturity of Vertue could not, ordinarily, be gotten on the sudden, but by long exercise of Prayer. Add hereunto, that *Gregory* was not moved to these so great works by remorse of Conscience, or the fear of Hell, but God led him always by ways of Love. And what greater signe of his long and settled Vertue, and of a firm Love, than the coming to the *Indies*, and passing through the richest places thereof, which were *Mexico*, and *Zacatecas*,

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the Country being in the greatest prosperity for riches and honour that ever it was, and he having, as is said, such parts, for the acquiring, and enjoying this World's glory; notwithstanding all this, in his Youth, so early to renounce all these vanities, to put himself in sackcloth, and retire into the Desert, that so God there might go on causing spiritual improvements in his Soul; as, he told me, he had received to that present time? Which, without question, were much increased in Prayer, and Devotion. Besides, the *Divine Majesty*, the first day he led him into the field in the Desert, laid upon his shoulders one of the heaviest burdens, and the difficultest Exercise in all the Spiritual Life: as in the ensuing Chapter shall be said. And since God layeth on a load proportionable to ones strength, the greatness of this evidenceth to us the Vertue of this Young Man. Which being ordinarily gotten by tract of time, and holy Exercises, we may easily conceive that he had spent those Twelve Years, wherein till then he had enjoyed the use of Reason, in acquiring such Vertue by means of Prayer and converse with God; that, when he came to one and twenty Years of age, he might

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might be fit and able, as being some way  
exercised, to bear the Yoke of God, that  
afterward it might go well with him, ac-  
cording to that Blessing pronounced by  
the *Holy Ghost*, which he recited very  
often: *It shall go well with the man, that  
from his youth shall carry the Yoke of God,*  
*Lam. 3. 27.*

He did not tell me in particular those  
Exercises of Prayer, which he used in his  
first Years; because, as we said, he never  
related things concerning himself, ex-  
cept on a probable occasion of benefiting  
his Neighbour. But I have ever believed  
as most true and certain, that the foun-  
dation, and entrance unto this course was  
*Christ* our Lord, since He must be the  
entrance to those that begin well; and  
we have likewise heard from him such  
good Meditations on our *Holy Faith*,  
and on the *Life*, and *Death* of our Re-  
deemer, especially concerning his *In-  
fancy*, and *Childhood*, done with so much  
devotion, and spirit, as gave sufficient  
proofs of his long use and practice in this  
kind of Meditation. Those were admi-  
rable, which he shewed me the first year  
he lived at *Guastocca*, on this Subject, and  
especially those concerning the most *Ho-  
ly Virgin Mary*, our *Lady*. And he coun-  
selled

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felled those that desired to profit in the  
*Spiritual Life* to repeat the *Rosary* with  
devotion, and to use all diligence to be-  
come very devout Disciples of this great  
*Mistress of Sanctity*.

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## CHAP. XXVI.

*What Prayer, and Exercises God in-  
spired him to use in his retirement  
and solitude, and the benefits he  
reaped thereby.*

**G**regory went forth into the Field (as  
he called it) of the Wilderness a  
month or two under One and  
Twenty years of age, as near as I could  
gather. Concerning his manner of Pray-  
er, I can relate something of a certainty,  
since he could not conceal all from me  
for the space of Eighteen Years wherein  
I conversed with him.

The first Prayer, he used there, was  
those famous words; *Lord, here I go  
forth only to serve you; and not to have re-  
gard to my self:* in the form above re-  
lated. For he intended no flourishing  
complements, but with these few words  
to



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to offer up himself entirely to the *Eternal Father*, thereby rendring himself his Slave, that so all his labours and gains might redound to his Lord; and this he termed, *the not having regard to himself*: for that in all his works he resolved to live only at the Glory of God. The Almighty accepted an Offering made with so good a Will; and the Divine Wisdom hereupon undertook the charge of being *Gregory's* Master, teaching him that which was convenient. The second Exercise of Prayer, he gave him, was those words; *Fiat voluntas tua, sicut in Cælo, & in Terrâ. Amen* Jesus: hereby instructing him in the same Prayer, wherein he had instructed his Holy *Apostles*. And by this Prayer he gave him for an Exercise one of the highest lessons, and most difficult to perform, as containing in it all the doctrine of conforming our Wills to *God's*, which Spiritual persons term Resignation: and this not in a mean degree, but in the highest perfection, that those words import; to wit, that there be such conformity with the Divine Will on Earth, as is observed and practised in Heaven.

It is very remarkable, that the Divine Goodness would have *Gregory* bestow

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flow as much time in this Exercise, as  
our *Lord Christ* spent in preaching his  
Gospel; For all that perfection of his  
holy Doctrine consists in the perfect  
practising of these words.

The diligent and amorous Disciple entertained this Divine Prayer, and Lesson with such alacrity and courage, that for three Years together (a thing deserving admiration) without tiring, or forgetting, he repeated them mentally as often as he breathed, when-ever he was awake. So that, considering how little he slept, and his extraordinary vigilance, innumerable were the times that he reiterated those words; *Fiat voluntas tua sicut in Cælo, & in Terrâ. Amen Jesus.* And he told me, that after a years time, he did not observe his respirations for the exciting his Memory to the said words; but the respirations now served only to mind him for the making more intense and fervent Acts. And I have likewise heard him say, that, unless he made those Acts with Spirit and Devotion, (though otherwise he continued to make them) immediatly at that instant the Devil assaulted him with a multitude of Temptations. And he also told me, that at this time, through the many temptations

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tions that overwhelmed him, he could not take a Book into his hand : these words alone served him for a Book, and for instruction ; and therewith, as with armour of proof, he defended himself against his enemies, and vanquished and subdued them. Having thefore tried, and by experience found the great efficacy of these words, he counselled many persons to repeat them customarily with their whole hearts.

During the time of these Respirations his operations were so effectual, that he was almost always elevated, not minding any thing of this life ; and such was the intenseness, wherewith he employed his Memory, Understanding, and Will in this Divine Exercise, that, though, being in it, violent temptations assaulted him, yet after they were passed over he remembered them not. From this exercise of Resignation, as from a solid and deep root, he extracted all his Wisdome and Spirit.

After he had exercised himself for the space of Three Years in this Spirit of Resignation, his most wise Heavenly Master was pleased to advance him to another degree of Perfection, and by an interior Act he taught him, how the summ of  
Per-

Perfection in this life consisted in the practice and observance of those words; *Thou shalt love thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy Neighbour, as Thy self*: that he must ever practise this, employing all his strength herein; with one Act of Love loving both God, and his Neighbour, imitating thus God himself. So that he forbore the repeating so often, as formerly, that Act of Resignation made in saying; *Fiat voluntas tua, sicut in celo, & in terra. Amen Jesus*: because, as he said himself, this frequency of Acts would rather hinder, than further the continual Act of Love, in which his Soul now was. For the same cause he omitted other Meditations, and exteriour exercises, which he formerly used, that they might not divert him from his continual Act of Love. This Exercise Gregory endeavoured to pursue and practise with the same fortitude, as he had done that of Resignation; yea rather with greater; for, now his strength was increased. So that within a few years he became so expert a Lover, that, he told me, it seemed a very difficult thing to him to forget, even for a short space of time, this divine Exer-

cise



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cise of *Love*; and therefore, without interrupting it, he did eat, and talk, and perform any other actions, whether of Mind, or Body.

With this heavenly employment he began to read the *Bible* more than formerly, which sometimes he read three or four hours in a day. And from this great Love of God he got that understanding of the *Holy Scripture*: Hence he acquired an excellent gravity, and moderation in his words, a rare prudence and discretion in his answers, and counsels, that equality he observed in loving his Neighbour, and Himself, wherein he was singular: for, in all his good works he ever accounted himself but as one member of the rest of the World; and as much desired to obtain mercy for them, as for himself. From hence also proceeded his great purity of heart, and in Prayer liberty and dominion over his enemies, and a severe mortification of his Senses. Now, in praying he did not labour with such violence and force as formerly, but by a more refined and delicate Act; less sensible, but more perfect. In this manner he went on increasing every day in perfection; and that in such sort, that divers Spiritu-  
al

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al persons were deceived in their seeing  
him addicted to, and versed in, other Sci-  
ences, and Arts to such an eminency, and  
exactness; imagining, that this diverted  
him from Prayer. Yet it was so far from  
that, that in his last years he attained  
such a high degree, that he told me often,  
his Inner Man did work, without impar-  
ting ought to the Outer; and that he  
now reduced not the Conference he held  
with God unto Mental Words, but to  
another language, which, certainly, was  
no other than that of high affections. In  
fine, by means of this Exercise he ob-  
tained that excellent Unction with God,  
which he always endeavoured to  
practise, and those heroicall virtues,  
he possessed; and, to say all in a word,  
with this there abundantly flowed in up-  
on him all good things.

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CHAP. XXVII.

*The Spirit of Gregory is further evidenced by the Answers he made to to certain Questions.*

Have thought fit here to set down certain *Answers* that *Gregory Lopez* on some occasions made, that by them his Spirit may be something more discerned; which, being so very interior, may by these be the better discovered.

A *Religious Man*, both spiritual, and learned, one whom *Gregory* much valued, and discovered himself to more than others, asked him, whether he assigned certain times, and particular hours of the day, or night, to quicken his Act of Love more, or make it more intense, in case it flagged, or cooled by conversation, or doing offices of Charity for his Neighbour, and the comforting such, as came to confer with him? He answered; *He had no set times, nor needed any; because there was no created thing, that troubled, or cooled, him; since his interior operation was always in its perfection; for,*  
O he

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he had almost made it natural to him : that  
he never went back from the perfection of  
that Union, whereto God had admitted  
him ; but went always forward : that from  
this Union he had gotten whatsoever he  
knew ; for God had always bin his Ma-  
ster, and not Books : though it was a great  
consolation to him to see those things writ-  
ten in Thaulerus, and Rusbrochius, which  
our Lord had communicated to his Spirit  
and he was never satisfied with com-  
mending, and extolling the Spirit of the  
Holy Mother Teresa of Jesus.

Another time being asked by the same  
Religious Man ; Sir, if you were a Priest,  
what would you do ? He answered ; *What*  
*I do now.* He replied. How would  
you prepare your self to say Mass ? He  
answered ; *As I do now.* He asked him  
further : And how would you make  
your Memento's ? He answered him,  
*Just so as I do always.* Adding ; *If*  
*were sure to dy within these few hours,*  
*would do nothing more than I do.* For,  
*am now actually giving to God all that*  
*have ; and more I cannot give him, unless*  
*of his mercy, he bestow it on me.*

On this occasion the foresaid Religious  
Man (observing that at certain times  
the Soul is loving God with all her  
strength



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strength in great quietness, our Lord unexpectedly raiseth her up for a short space to an height of denudation, drawing as it were the curtain that was between God, and her, and God himself dilating her, and making her capable of things, which she can neither comprehend, nor express; and, when she would pause, and ruminare upon that which God hath wrought in her, she finds, that now those favours are gone, and leave only the affections thereof behind in the soul) asking him again, whether, after his having received the like favours, he remembered them? or, whether his Soul continued always in that height, to which God is wont to raise others for a short space, as is said? He answered, that, *As it is not in the power of Man to procure such singular favours of God, so neither is it in his power to remember them, to continue any long time in them: and that he doubted much, whether there were ever any pure Creature (save the most holy Virgin) that always persevered in the like sublimity of Union, which God is wont sometimes to give: though, in the ordinary Union (such as his Majesty had imparted to him) one might very well both constantly persist, and eminently improve*

And, enlarging on this subject further, he said, *That Visions, Revelations, Extasies, and Rapt were not the top of Perfection, nor consisted it therein; though oftimes God is wont to give them. For, he works with every Soul according to its capacity, necessity, and disposition; since Souls that are perfect, and expert in the Act of a pure simple and perfect Love, need not any suspension of the Senses, for our Lord's communicating much unto them: because the Senses do not hinder them, nor disturb the Divine communications. And he had never had Extasy, Revelation, or Rapt, that deprived him of his Senses; the which Senses never distracted him.*

At another time the same Person discoursed with him of some Souls, that attained great peace and inward tranquillity, with a passive Union, as it were, and enjoying Love, which God gave them. Gregory answered, *That such were good souls, and in a good way; yet that Perfection and Merit lay not so much in those Acts of enjoying, as in the Soul's endeavouring on her part to employ all her forces in loving her God with the perfectest manner, and act, that she can: for, this is rather doing, than enjoying; and that is rather enjoying, than working. For, the*  
Soul,

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*Soul, that perfectly loves her God, can give no more, than she doth; nor doth God require any thing else: since hereon depends our whole Law, and Prophets.*

As I was telling him once of how great estimation and value, and how acceptable to God certain persons were, that always employ themselves in praying for the whole Church with a great zeale of Gods honour, and a desire of the Salvation of Souls, he said, *It was a great Perfection, but belonged to few: and that we understood, Mother Isabel de la Natividad, a Nunn of the Monastery of the Conception in Mexico, now deceased, had attained it.* To whom also, I hold for certain, was shewed by Divine Revelation that the Holy man Gregory Lopez was continually taken up with this Exercise. For she writ a Letter, wherein were these words: *I am always in the Employment, in which our Lord hath put me, of praying for the whole Church; as my Brother also doth.* She spoke this of Gregory; and she was a true Servant of God, detesting all fashood, and very far from any suspicion thereof.

In this Chapter have been mentioned things, which in the opinion of those that treat of and understand Prayer, and Spi-

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rit, are ( for the confirmation of great  
Sanctity) above those miraculous : be-  
ing more certain Signes thereof, than Mi-  
racles are.

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## CHAP. XXVIII.

*Of some other manners of Prayer,  
which he had.*

N O less wonderful height of Per-  
fection and Sanctity is proved  
from other ways of Prayer ,  
wherein this admirable Man (whose con-  
tinuall business was the perpetuating that  
Act of loving *God*, and his *Neighbour*;  
and in this chiefly he employing all his  
forces) exercised himself likewise, with-  
out diverting his mind, but advancing  
rather in the forementioned Union.

When any interiour combates pre-  
sented themselves, he took delight in  
fighting them out for the love of God :  
and, after he had conquered, he likewise  
offered to him in Sacrifice all the Victo-  
ry, and spoils of that Warr. And there-  
fore, from his often using to overcome,  
and, through the great confidence he put  
in



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in God, when he saw whole armies of  
Temptations appearing against him, he  
rejoiced exceedingly, as Huntsmen do  
at their prey, therewith to furnish their  
Master's Table. Nor did he only offer  
the conquests and spoils of his battels in  
Sacrifice to God, but also the gifts and  
strengths, wherewith his Majesty enrich-  
ed and adorned him; making an Obla-  
tion thereof unto his God, and Giver, by  
a very profound Prayer, and very hum-  
ble acknowledgment, whereby he pub-  
lickly owned him as the Supreme Good,  
and Fountain of all good things, and con-  
sequently most worthy, to whom all  
which we receive should be offered up.  
So that, in receiving any grace or gift,  
*Gregory* presently with a clear light of  
Understanding, and great fervour of  
Charity, without staying upon the gift,  
went with it to our Lord, desiring he  
should enjoy all that he had; with such  
fidelity did he love his God. And on  
such occasions he used to repeat that sen-  
tence of the *Wise Man*: *Many men are*  
*filed merciful; but a faithful man who can*  
*find?* Prov. 20. 6.

He was wont also to offer up to the  
*Eternal Father* the Life, Passion, and  
Death of *Jesus Christ*, his Son, and our

Redeemer. Which Oblation he made somtimes for all the World, at other times for particular persons, or things; as he understood it to be the Will of God. And to this *Sacrifice*, or *Spiritual Mass*, he attributed much efficacy. As I was discoursing with him thereof one day, he told me, *God had in the World thousands of Priests, who many times made this Oblation spirituallly: and that he frequented two sorts of spiritual Communi- ons. One, consisting in an ardent Desire of receiving Sacramentally Christ our Lord: the other, in an intense Desire of receiving in himself the Father, Son, and Holy Ghost; making himself a living, and pure Temple of the most Holy Trinity; and giving It actually lodging in his Heart, there to live, and abide for ever.*

I asked him one day, how he did exercise the Love of God and his Neighbour: and he answered me; that only by repeating certain Verses of David; such as, *Praise the Lord all ye Nations; praise him all ye People.----Bless the Lord all ye works of the Lord; praise him, and glorify him for ever.----Let all the Earth adore, and bless thee, O Lord.* Where- with I remained not only sufficiently instructed, but likewise much affected to

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so good a Manner of Prayer, so comprehensive, and fervent.

He had also a great care to pray for our *Holy Mother the Church*, for its increase, and for the advancing of the *Holy Catholick Faith*, throughout all Kingdomes. He prayed also with great instance for hainous *Sinners*; and he said, this Prayer was very acceptable to our Lord; relating to this purpose that which had passed betwixt *Saint Catherine of Siena*, and our *Saviour*; to wit, that she, praying to him earnestly for those in Mortal sin, heard from his Divine Mouth; *For these I intreat thee to pray to Me.* And he used with much tenderness and compassion to repeat these words, when there was any discourse of *Sinners*.

To the same purpose, and with the same spirit, he related an Example, which *S. Dionysius the Areopagite* in his eighth *Epistle to Demophilus* affirms, he heard from the mouth of *S. Carpus the Bishop*; to whom God, for his great purity and simplicity of Soul, revealed many things; and it was this: The said *Carpus*, understanding that a certain Idolater had perverted a Christian, and made him apostatize from the Faith, grew

grew so incensed against them both, that he earnestly besought God to take them away from the face of the earth, unable to endure that such wicked men should live therein, having perverted the way of our Lord. Whereupon *Carpus* looking up to Heaven saw *Jesus Christ* there sitting with innumerable Angels and Saints: then looking down immediatly on the earth, as it were through the mouth of a deep Well, or Pit, he discovered Hell, and its torments; and there upon the pit's brink stood those two wicked Persons, whom he had prayed against, staggering as ready to fall, and trembling in a pitiful manner, because those infernal Serpents sought to fasten on them, and pull them in. *Carpus* was told, he should do well to pray for them, that they might escape those so dreadful torments; yet he did it not; but desired God to let them fall into that Pit. When, lifting up his eyes again to Heaven, he saw the most Mild *Jesus*, who, moved with pity, rose up, and offered them his Hand to free them, yea and sent his Angels also to help them. Then, turning himself to *Carpus*, said our Lord: O *Carpus*, I am ready to suffer again for Men's sake. See, whether you would like



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to be eternally in this same Hell, and pass your life among these Serpents, and continue deprived of the joys of God, and of the Society of his Angels, and Saints. He made use of such Examples, to acquire, and to teach, this spirit of *Jesus Christ*.

He used also an amorous and powerful importunity with God by his Prayers, that his Divine Majesty would attract unto himself all People, and Nations, converting and causing them to enter into the Bosome of the Church; and that he would reduce the *Jews*, and *Hereticks* to the Holy Catholick Faith. Which yet he did without ever disisting from that Act of the Love of God, we have spoken of.

All his solicitude and intercession in praying for his Neighbours was, that God's Will might be fulfilled in them on Earth, as it was in Heaven; and from all things he took occasion to make this Prayer. If he heard say, that the King, for his great Power, and Justice, was feared and revered, and possessed his Kingdoms in Peace, he straight turned him to God, and cried: *Thou art all-powerful, and all-just O Lord; let all fear thee, and reverence thee, and possess all this thy Kingdom in peace.* If he heard  
that

that a Father, for his goodness, was beloved of his Sons, he presently spake thus to God; *Father, and Fountain of all good things, let all thy Sons love Thee.* When he considered how a Gardiner endeavoured that all his Trees should bear fruit, he immediatly turned him to the *Creator of all*, saying: *Let none of thy Creatures, O Lord, perish; but let all yield their fruit in its proper season.* If great Wars, and slaughters were reported to him, he lifted up his heart to God, saying: *Your Sons, and my Brethren, whom you so much enjoyn me to love, see, Father, how they behave themselves.* And, to speak in brief, all the good, and evil accidents in the Universe to him were *Motives of Prayer.*

Several times he told me, that whatever was in the World he saw it all united into one point in God, without using any Discourse. Which must be by some great light of *Contemplation*, that he received in certain occasions: from whence somewhat may be collected of the sublimity of his *Prayer*, and how elevated and conformable his Soul was with God, since he had the whole World abridged in his mind, and by so special a light reduced it all to an Unity, so to offer it unto the same Lord.

He

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He desired much that his Neighbours should not cease amidst their external works to be praying to God; because, being experienced, he understood the great advantages contained therein. And for this Vertue he used to commend the *Macchabees*, who, engaged in such fierce battels, as in the *Books* of their *History* are recorded, continued fighting with their hands, and at the same time praying in their hearts.

He used another way of praying worthy the learning, and imitating; which was, that, every time he was to speak, answer, or desire any thing, he raised his spirit to God by *Mental Prayer*, imploring the Divine Grace, that it might succeed well. To this purpose he was wont to relate that which befell *Nehemias* with *Artaxerxes*; as is written in the second *Chapter* of the Second *Book* of *Esdras*. For, when that Great Monarch asked his Cup-bearer *Nehemias*, what it was that he desired, the Sacred Writ saith, that, before he spake, *He made his Prayer to the God of Heaven*. Whereupon he obtained of the *King* all that he requested.

He was exceedingly devoted to the *Pater noster*, because he was taught it  
by

by our Lord ; and he reaped great benefits by it : and to most of the Petitions he annexed these Words, *As in Heaven, so in Earth* : as when it is said *Hallowed be thy Name* ; he added, *As in Heaven, so on Earth*. For, hereby he shewed the zeale he had of God's Glory. And, as many Servants of God, to attract others to good, and excite them to God's service, do write Letters, go Journies, and perform other pious works, Gregory, instead of these offices, when he would help any one, and relieve him in any necessity, betook him presently to his Prayer, to treat the business with our Lord. For he well knew, that the accomplishment of all good was to descend from Him : and by this means he wrought wonderful effects. And he told me, *It is much better negotiating with God, than with Men*. Yet those, who asked his counsel by word, or writing, he answered, thereafter as he judged necessary for their good, and the glory of God ; to whom he rendred thanks, that he had, likewise, in his *Church* Persons, who by these exterior ways assisted their Neighbours.



CHAP. XXIX.

*Of the Manner of his Habitation, and  
Mansion in God.*

I Have deferred, as much as I could, the writing of the Manner how *Gregory* lived in *God*, expecting always a greater light from his divine spirit, to be able to declare a thing so important. This Manner was not by *Extasies*, or *Rapts* : Yet his *Union* ever seemed to me immediate; since his Will with a great intension, disengagement and nakedness, looked only at *God*; and this kind of *Union* was manifestly discerned by the great fruits it always left in him.

This *Mansion*, methinks, I may call by no other Name, than a *Transformation* into *God* : because the *Soul* in this estate is wholly out of itself, and wholly in *God*, according to what the *Apostle* said: *I live, yet now not I, but Christ dweth in me*, Gal. 2. 20. And so it is, that all we, that beheld his Life, and Person, ever thought him a Representation of *Christ*; and therefore we termed him,

A

*A Man truly Crucified to the World* : for he esteemed only the Life Spiritual. Whereupon, when very Spiritual Persons discoursed with him, he invited them to such a Transformation, using those Words of *S. John*. *God gave them power, to be made the Sons of God, to these, that believe in his name : who are not born of flesh and blood, nor of the will of Man, but of God, Jo. 1. 12, 13.* And I am confident concerning this Transformation of *Gregory* into *God* that it was ever a thing much approved by all the Spiritual Men that conversed with him.

In this Transformation, which I call Immediate Union, many use to have a great Spiritual Joy, which is termed *Fruition* : because Persons thus advanced have not for some good time so much of pain, as joy ; being raised by *God*, without their own labour, to that most happy estate. And this is that which is called the Spiritual *Union*. There they are as it were passively with *God*. I so term it ; because, though it be true, that in that Union the Soul always acts, yet this is not so much by way of inquisition, as of possession : for, it exercises not so much the act of desiring, as that of possessing and enjoying.

This

This Passive kind of Union I know not  
 that *Gregory* ever had, from the time  
 that he went into the Desert: for our  
 Lord did not bestow himself so abund-  
 antly on him, that he did not every  
 day desire Him more. And therefore  
 he entertained himself not so much in  
 the enjoying what was given him, as in  
 the new desires of seeing himself every  
 day nearer joyned to God.

*Saint Dionysius* the *Areopagite* saith,  
 that his Master *Hierotheus* had the state  
 of *Spiritual Rest*, and *Fruition*; which we  
 have spoken of; and puts it down as the  
 eighth of Perfection attainable in this  
 life. And all the Contemplatives are  
 of the same opinion; which was the on-  
 ly reason that *Hierotheus* had the Sir-  
 name of *Divine* given him. For, this  
 Union makes the soul one with *God*, and  
 is most like to the *Divinity*; which doth  
 not work with toile, but fruition. This  
 is a universal an opinion I on divers  
 occasions told *Gregory* of, above Fifteen  
 years before his Death: and, though it  
 seems he had experienced it (for he un-  
 derstood it very well), yet he accounted  
 it better for himself, and more willingly  
 chose, the state of Action, and to be al-  
 ways loving *God*; and his *Neighbour*; la-  
 bouring

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bouring therein day and night : and he  
said, God had given him *this Exercise* as  
the best, and that he was to use all his force  
not to quit it for whatever delight, or frui-  
tion. For he could not conceive, how  
in this life that should be more perfect  
which had less merit ; and of this meri-  
t enjoyment participated not so much, as  
did labour. But I leave this Doctrin  
for the Learned to decide, and prosecute  
my intent.

The *Transformation into Christ*, which  
I perceived Gregory had, was an ardent  
Love, whereby he desired to follow him  
in his Life, and imitate him in his La-  
bours, and Cross. For, it is a thing we  
known, that the most holy Life of our  
Lord *Jesus Christ* was a lively Pattern  
that we, imitating him, should all of us  
effect the VVill of his *Eternal Father*,  
and so he saith ; *I came not to do my own*  
*will, but my Father's*, Jo. 6. 38. And in  
another place ; *I must work the works of*  
*him, that sent me, whilst it is day.* Jo. 9. 4  
It is also well known, that the Life of our  
Good *Jesus* from his Birth to his Death  
was a continual bearing the Cross of our  
sins, working on it our Redemption,  
and so his whole Life was a suffering  
labours. In these then Gregory desire



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to imitate Christ, and in them did; therefore in his life he had little of fruition, and joys, and much of solicitude, and crosses. It seems likewise, that this not having many sensible gusts may be reckoned a Priviledge, and particular Gift of God; since, without these caresses, his Majesty bestowed on him that, which he useth to bestow on those that have them: as may be seen by the Light, Wisdome, Fortitude, Perseverance, and all the other divine Gifts, he possessed. Hereby also it is evident, that God always conducted him by manly ways: since those delights God usually bestows on his Friends upon the entrance of their journey, when they begin to dy to the things of this World, and to live in God; then he brings them into his Wine-Cellar, giving them a tast of his wine; then he imparts to them some light, and joy, as a pledge and earnest of that which is for them in Heaven, that they may march on with courage, and perseverance. But, when they are now advanced, and grown strong, he entertains them with an higher degree of *Charity*, which is to suffer and dy for their *Beloved*. Of both which we have example in the Holy *Apostles*: and whoever shall have read attentively,

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what we have written above will also  
clearly see, that this Exercise of the  
greatest *Charity*, which makes one suffer  
and dy for his Beloved, was the whole  
Life of this Holy Man. So that it was a  
thing notorious, and evident to all us  
who conversed with him, that this so in-  
tense an Exercise of loving God with all  
his strength caused all those weaknes-  
ses, pains, and sickneses in him; and he well  
perceiving this in himself went on dying  
cheerfully for his *Beloved*. To this pur-  
pose, relating somtimes the great pains  
he had sustained, he said to me: *The ma-  
teriall Martyrdome of Whips, Iron-hooks,  
Fire, and Sword, be it never so great,  
passeth away in a short time: But, besides  
these, God hath in Heaven Spiritual Mar-  
tyrs of great eminency.* He recounted  
the Lives of many *Saints* greatly honour-  
ed sufficiently confirming this truth. So  
he related of *Paphnucius* the *Hermite*,  
that, as he was led bound, because he  
was a *Christian*, and those that conduct-  
ed him threatned him with many tor-  
ments, unless he forsook the *Faith* of  
*Jesus Christ*, he smiling at his Tormen-  
ters told them, *We Hermites are used to  
suffer such torments in the Deserts.* But,  
because both to me, and likewise to  
all

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all that knew *Gregory*, it is a thing most  
certain that he was an eminent *Spiritual*  
*Martyr*, I will discourse no further  
thereof; considering the joy wherewith  
he received his Death; how without a-  
ny apprehension, and terrour; with how  
much greater alacrity he beheld Death  
near and present, than Worldlings have  
amidst their pleasures, honours, and  
pastimes; saying with the *Apostle*; *To*  
*me to live is Christ, and death a gain,*  
*Phil. 1. 21.*

So that *Gregory's* content lay in suffer-  
ing for *Christ*, and his delight, and glo-  
ry in the Cross; saying as *S. Paul*; *Gal.*  
*6. 14.* *Far be it from me to glory, save in*  
*the Cross of my Lord Jesus Christ*: and  
as the *Prophet David*, who, seeing him-  
self laden with so many blessings and  
mercies, as in the latter end of his days  
God bestowed on him, began to consi-  
der it, and say: *Wherewith shall I recom-*  
*pense the Lord for so many favours, as he*  
*hath done me?* *Psal. 115. 12.* & casting his  
eyes on all that he had, he found no o-  
ther recompence satisfactory, but to say;  
*v. 13.* *I will take his Cup, I will invoke*  
*his Name*: as if he had said; I will in-  
ternally desire to drink of the Chalice of  
his *Passion*, which I behold, and very

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well understand by the *Spirit of Prophecy*. This was therefore the *Spirit of Gregory*; by this way did God conduct him; this is the Doctrine taught him by *Christ our Lord*; in whose pains and death he found his spiritual delight: for, other delight he never coveted, as hath bin said. Yea he used to say; *That Men perfect in spirit are displeased at the having those gusts, which Beginners do willingly entertain. For, a Man is affronted with the being offered a Bunch of Grapes, or an Apple, wherewith a Child is much delighted.* And he added: *That the present life is not a life of joy, and rest; but of sorrow, and labour.*

In fine, this his rejecting of Delights, though these spiritual, proceeded in him from a most perfect Poverty of Spirit, which God gave him; the property whereof is not to desire any thing but God, for his own sake; in which consists true Charity, and the height of Christian Perfection: so that, whosoever loves God more, is more perfect, whether with, or without, those gusts. For, if a poor Cöbler mending his Shoes love God more than a Contemplative, (how great fruition soever he have attained) he would be the more perfect in a Christian life.

With



With this spirit *Gregory* mainly aimed at the intension, and purity of Charity, desiring ever in his life and labours to imitate *Christ* our Lord; on whom he fixed his eyes, as on an excellent Original, from which he was to copy the best way of labouring: saying with *David*; *Mine eyes are always on the Lord*, Psal. 24. 15. To which purpose he was wont wisely to apply that Sentence; *A wise mans eyes are in his head*, Eccles. 2. 14. meaning, that a Wise man always hath his eyes fixed on *Christ*, who is his Head. For, said he: *The Soul touched with the Love of God is like the Mariners Needle, which, by being touched with the Loadstone, stands ever pointing to the North; And so in Spiritual Men there must be also this admirable property, that in every place and affaire, they retaine this inclination, and propensuty, of having their eyes always fixed on Christ our Lord.*

He pleased himself much with those that did this. And thereupon, Four Persons, very Spiritual, and great Servants of God, coming to see him once, and sitting one day at the Table with him, it so fell out, that they were all bare-headed; He looked chearfully upon them, and said: *Blessed be God, that*

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*all we, who sit at this Table, have our heads uncovered.* He spake with spirit, and meant, that they were all spiritually looking on *Christ*, who is our Head; and who at that time was uncovered to them all: and, by the signes we discerned, I hold for certain, he saw the Interior of those there present; for, as we have intimated, God many times did him this favour: and, considering the Vertue, and good Spirit of his Guests, it might be believed, they were in a disposition of having then their thoughts bent on God. Of this Holy Man I ever concluded, that he never lost sight of God, and therefore God never left looking to him; according to that of *Job*: *God will not take off his eyes from a just man,* Job. 36. 7. And by this Divine aspect God so preserved him, that he never stumbled, notwithstanding all the obstacles, and snares, the Enemy laid for him; but freely, and securely escaped them, as hath been shewed.

CHAP. XXX.

*Of the Effects of his Prayer.*

I Always knew, God wrought wonderful things by the Prayers of the Holy Man *Gregory*; but I perceived also, that, out of his great humility, he revealed to none these extraordinary Effects : for, he never told any such to me, though so intimate with him. Yet I am certain, he understood of the strange things which our Lord had wrought by his Prayers : of which, to God's glory, I will relate some, which by other means I came to know.

In the Year 1579. at our *Lady of Remedies* there came to visit him a *Priest*, much troubled, because he did not persevere in the service of God, but, by reason of occasions that were presented him, had grievous lapses, and therefore earnestly requested him to pray to God for him, and counsel him what was best for him; since, certainly, he would do it, though it were to go to a Mountain, and be a *Hermite*, in regard his Salvation

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vation was no light matter. To all which  
*Gregory* answered only these words ; *Be*  
*you for this year a Hermite in Mexico.*  
Which he understanding, as it ought to  
be understood, endeavoured to change  
his life, and lived with much improve-  
ment of his Soul. Now, this *Priest* go-  
ing once through the Streets of *Mexico*,  
(for, he employed himself in works of  
Charity towards his Neighbour) had a  
Call, and interiour Word, without re-  
flecting then on what the Holy Man  
had said to him, yet his Call agreed with  
it, which was, that he should observe  
Interiour Recollection. And at the same  
instant (through the Divine Mercy) such  
strength and courage was given him, that  
he went recollected through all the  
Streets, and publick places, praying  
within himself, so that no impediment,  
business, or noise was able to divert him  
from this Exercise, as if he had for fifty  
Years exercised himself in Prayer. He  
found himself a new man, and so much  
altered from what he was formerly, that  
at that very instant all thoughts of the  
Earth left him, and he embraced those of  
Heaven. He quitted all complements,  
and Visits (for, these were they that did  
him hurt) ; and all his converse, and de-  
light



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ight was to be retired within himself  
reating with God of his Salvation. Im-  
mediatly he began to be much alone. ex-  
cept Charity required of him the con-  
rary; people disturbed him no more  
han if they had bin trees, or rocks: he  
began to use *Fastings, Disciplines, Cilices;*  
and God exercised him with many *Temp-*  
*tations,* greater than any he had met with  
n all his life; whereof some were inter-  
ior, others exterior: yet the same Lord  
gave him strength to defend himself, as  
though he had bin an old beaten Soul-  
dier, and ancient *Hermite*. He began  
also to live in Poverty: and, by *Gregory's*  
prayers God formed in him the *Eremi-*  
*tical* Life as perfect, and compleat, as if  
he had dwelt many years in the Desert.  
And, that he might not want any of the  
things that usually befall *Hermites*, he  
was almost all that Year tempted visibly  
by Devils. That Year expired, he went  
to conferr with *Gregory*, who was then in  
*Guaſteca*; gave him an account of his  
Life, as he had before done at our *La-*  
*dy's* of *Remedies*; and having bin some  
eight days in his company told him, *Now*  
*the Year is past, wherein I was to be an*  
*Hermite, from hence forward what must*  
*I do?* He answered only these words;  
*Love*

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*Love God, and your Neighbour : and*  
with this they parted. So, the *Priest*  
returning for *Mexico* began in a lonely  
place that was in the way to think on the  
aforesaid words; and having already  
studied the matter of Charity, he con-  
ceived, he understood sufficiently this  
point, and thereupon went somewhat  
unwillingly to that Exercise, to which  
he had bin directed. But, remembering  
how much good *Gregory's* first counsel  
had done him, he began to humble him-  
self, and to apprehend, there was in those  
words some deeper Myſtery, than his  
meaning arrived at : So, he resolved to  
make them the ſubject of his Prayer, and  
beſeech God to diſcover, without re-  
garding his arrogance and pride what lay  
hidden therein. When preſently he  
perceived an interiour ſpeech from God,  
very intelligible, and diſtinct, which ſaid  
to him; *That you may attain the Love of*  
*God, you muſt divest your ſelf of all you*  
*are, and poſſeſs; and dy to all things of the*  
*World.* Hereto he offered himſelf with  
all his heart, to the end the Divine Ma-  
jeſty might conſummate this mercy in  
him. Immediatly he found in himſelf  
that divestiture and diſengagement God  
re-

required of him : and withall received  
an Unction of the Divine Love so exces-  
sive, that neither his Understanding was  
able to comprehend, nor his Heart capa-  
cious enough to receive it ; even totally  
anguishing away in this great Gift : and  
he said, it was a wonder that he did not  
fall off the Horse, which then he rid on.  
By this the *Priest* understood the depth,  
and perfection of *Gregory's* counsel, and  
the efficacy of his *Prayer* : and he endea-  
voured to cleanse and to dilate his heart  
for the receiving such a favour, and  
made firm purposes of following in eve-  
ry thing the will, and conduct of God,  
what way soever he pleased to lead him.  
In that Rapt of *Love* he continued the  
space of seven hours ; during which  
God shewed him the *Vertues*, and their  
Beauty, and some he made him experi-  
mentally apprehend, and as it were feel,  
and possess them. This favour left  
in him a great effect, which was,  
that for the space of Six Years after  
he was extraordinarily sustained in  
the same *Love*, almost always ex-  
ercising some act thereof, and practi-  
sing those *Vertues*, God had shewn  
him : and even to this day, being  
now

† *Holy Gregory's Life*  
*was written by Father*  
*Losa in A. D. 1598.*  
*(as appears by Do-*  
*mingo de Ulloa the*  
*Bishop of Mechoacan*  
*his Letter to him set*  
*before this Book) † but*  
*this and some other*  
*Additions were made*  
*to it not long before*  
*the publishing of it,*  
*which was in A. D.*  
*1612.*

now above † thirty  
 Years since, it is his  
 support, and staff for  
 persevering, amidst  
 all his tribulations  
 and afflictions, cou-  
 rageously in God's  
 way. And many o-  
 ther things have be-  
 fallen him which  
 are not here re-  
 counted, because  
 this is sufficient to shew, how accepta-  
 ble to our Lord the *Prayers* of this *Holy*  
*Man* were, even during the time he  
 lived in this Exile.

A certain Person very earnestly re-  
 questing *Gregory Lopez* to undertake the  
 charge of him, that he might advance in  
 the Spiritual Way; he bade him: *Go, Bro-*  
*ther, for Jesus Christ is your Master.*  
 And presently he felt the truth hereof in  
 his Soul, and perceived it by the effect;  
 for, he began to proceed with so great a  
 difference in his spirit, as seeing is from  
 blindness: immediatly God gave him a  
 knowledge of his own Nothingness, and  
*Christ's* being the Verity so evidently,  
 that he began to be quite another man;  
 acknowledging the sublimity of such a  
 favour



favour befell him for the *Prayer of Gregory*. He hath since that had many *Extrāsies*, and *Rapts*, whereby his soul gaineth more humility and courage.

A *Religious Woman*, of great vertue, and spirit, had an interiour advertisement of a sore affliction that would befall her. She was exceedingly troubled hereat for the space of eight Months, fearing this affliction might prove some offence against God, and therefore recommended her self to the Prayers of all the Servants of our Lord. So, this *Religious Woman*, having communicated on the Festival of the *Virgin our Lady's Nativity*, being in Prayer had a particular impulse to recommend her self to the Prayers of the Holy Man *Gregory Lopez*, who was at that time in *Sancta-Fè*. Inſomuch as that ſhe intreated a Gentleman who ſometimes viſited her, and is now a *Religious Man*, to go and deſire him to recommend her to God. The *Holy Man* received the meſſage from Him, and answered: *I will do ſo : let her be faithful to God, and fear nothing ; for, ſhe ſhall not fall into any offence againſt him.* Upon this ſhe remained as quiet, as if an *Angel* from Heaven had ſaid it : and things fell out juſt as *Gregory* had forc;

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foretold. But the Gentleman going to *Sancta-Fè*, to carry this message, by the way went in to the *Covent* of *S. Dominic* at *Mexico*, to request a certain *Religious Man* of eminent Sanctity that he would recommend to God this *Religious Woman*, his Penitent. The next day this *Religious Man* being at Prayer was rapt in Spirit, and saw holy *Gregory* kneeling in the Presence of *God*, and praying for her; and that the Divine Majesty accepted his Petition with great willingness; and told this person, that his Servant *Gregory* took much care for her in his Prayers. This the *Religious Man* related with much resentment, and many tears; and affirmed, that in that *Vision* he came to know *Gregory Lopez*; for he knew him not before. The *Religious Woman* became thence-forward much devoted to the *Holy Man*; who at the day of his death requited her: for, she, knowing nothing thereof, had, for four days space, a very particular sentiment of the Goodness of *God*, and how much she owed to him, with a manifest discovery of the deceitfulness of the World; and she conceived, that for certain *Gregory* had obtained her that favour from *God*; because he was then in  
Hea-

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Heaven enjoying his Divine Presence.

There was a Priest that bare a great affection to the *Holy Man*, and who followed his counsel and direction in the way of Prayer; him God had done certain favours, in the which he took such content, that in the enjoying thereof, he neglected any further advancement in the Spiritual Way. *Gregory*, seeing his manner of procedure, alledged that Sentence of *Isaias*; *Thou hast found the life of thy hands, and therefore thou hast not asked,* *Is.* 57. 10. with the which God much opened his eyes, to walk with more disengagement of his Spirit, and to plunge himself into that vast Immensity of *God*, without attaching his heart to ways of his own, or also to those favours, with which *God* otherwhiles had conducted him. For, he endeavoured to strip himself of all things whatever; to be, thus, the more disposed to obey in all occasions the Divine Will, and not to make a stop in the Spiritual Way; receiving hereby much improvement both for himself, and for others.

A *Yong Man*, of very good desires, grew much disquieted for four or five months, and the principall cause of his inquiet was the not knowing what state of life to chuse, for his Salvation. Here-

Q with

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with he acquainted some pious and devout Persons, desiring them to pray for him; and, when none of these means served to calme his spirit, in this distress he remembred him of *Gregory Lopez*, and went to *Sancta-Fè* to visit him: now, though he was a Yong Man, without depending upon any, yet the meer beholding of him imprinted in him such a reverence, that, notwithstanding *Gregory* was of an humble aspect, and in a poor habit, he said, he had never in all his life seen a man, that rendred him both interiorly, an exteriorly so much composed; and that it seemed to him that he saw in his look something more than Humane. He requested him to recommend him to God, that his Majesty would vouchsafe him light, to chuse that State, wherein he might do him most service: and, upon *Gregory's* saying only, *Rest your self contented, for I will recommend you to God;* his spirit was calmed, and the forementioned inquietude never returned more; which he attributed to the *Holy Man's* Prayer: and, chusing the state of *Priesthood* he died in very good repute for Vertue and Sanctity. He affirmed also upon oath, that, going at other times to *Gregory*, & acquainting him with several temptations of his, he always return'd  
very



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very much satisfied and comforted.

Another person, very well affected to Gregory, went where he was, and the first night sustained divers and very sore temptations, of which straight in the morning he gave him an account; whereupon he answered; *I forgot my self last night; it shall not be so from hence forward*: and the nights following he found himself more eased, and with more devotion; which he held for certain befell him by the *Prayers of Gregory*.

### CHAP. XXXI.

*Of the reverence be caused in them  
that looked on him.*

**I**T is indeed a thing very worthy of observation, that a Man, poor, solitary, and unknown, clad in grey Sack-cloth, always bare-headed, and abandoned, as it were, should strike such an awe and veneration into those that looked on him, that, though they were people of much converse in the world, yet some should not be able to speak a word to him. Indeed Vertue and Sanctity do happen to be honoured, and revered even by those that do not practise them; for, Good always looks well: and, since, through our sins, it is so rare in the world,

no wonder, though it cause admiration, and fear.

A Person of quality, and of much virtue, repaired with a great desire to see the *Holy Man*, and to treat of a business of importance, that disquieted his Mind, and made him melancholick and sad ; as soon as he came into his presence he was troubled, and speechless, so that he could not say a word to him : being in this perturbation, and *Gregory* still expecting when he would declare his necessity, he was not able for a long space of time ; till the *Holy Man* lift up his countenance, and looked on him a while (possibly, recommending him to *God*) and in the end eased his pain, and answered his doubt, and satisfied him in every thing that he would have asked, had he not bin struck dumb : at which he grew more confounded and amazed, perceiving, he had understood his very mind and thoughts by the divine light of *Prayer*. So, going forth he related this passage to another devout *Cavalier*, that came along with him, and, asked by him what should be the cause of that perturbation of his, He answered ; the seeing so venerable an aspect, with so great mortification, and so holy & interiour a recollection ; and that he went away astonished, because,

with

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without his acquainting him with his business, he had given him so particular an answer to all that was in his heart.

There came to see him a Yong man a *Student*, and, before the *Holy Man's* speaking a word to him, such a fear and amazement seized his spirit, that he immediatly determined thence-forward to change his life, & was afterward a Priest, very retired & exemplary, continuing for the space of those five Years that *Gregory* lived, to conferr with him.

A certain Gentleman's Servant came to him with a message from his Master, & being in his presence was seized with such a terrour and astonishment, that he was not able to speak, whereupon going forth he said; *It is one thing to speak with these Men of God; & another, with Men of the World; I never thought any man's countenance could ever have troubled me.* Not many days after coming with another message, and telling it me, I asked him, if he would go in, & deliver it himself to *Gregory*, he answered me, *No Sir, I pray, do you tell it him; for I dare not.*

Another came a great way off to this Village of *Santa-Fè* to visit him, and, having heard reports, and commendations of his Sanctity, was troubled in his mind that he was to appear in his Presence; but, when he approached and saw him, so great was the

interiour Joy which he felt, that, unable to  
conceale it, he told the *Holy Man* what  
passed, whereto he answered : *Give God*  
*thanks for it.* This his Joy continued for  
two days, to the great improvement of his  
Soul ; and he said, he conceived, he had seen  
an *Apostle* ; and that, on that occasion, God  
gave him such extraordinary sentiments, as  
he was in no wise able to declare. He affirm-  
ed, that the second time he saw him, with  
the meerly looking on him, without asking  
him any thing, he found himself inwardly  
satisfied concerning his doubts. For, as  
hath bin said, our Lord had bestowed this  
favour upon *Gregory*.

These (*Christian Reader*) are the Wonders  
which God wrought in his Servant *Gregory*  
*Lopez*; which furnished me with matter for  
a larger, and compleater Narration, had I  
not bin discouraged by that want of Devot-  
tion, into which in our times the Faithful  
are fallen; whom the brevity of a Book must  
invite to read it : hereby causing Writers,  
where our Lord hath bin very liberal in do-  
ing his Servants favours, to be very sparing  
in relating them. Therefore I content my  
self with having given the Contemplatives  
an occasion of inferring, from what is said,  
how many the excellencies were, and how  
great the fire of *Divine Love*, that enflamed  
the happy soul of *Gregory*, since the meer  
sparks

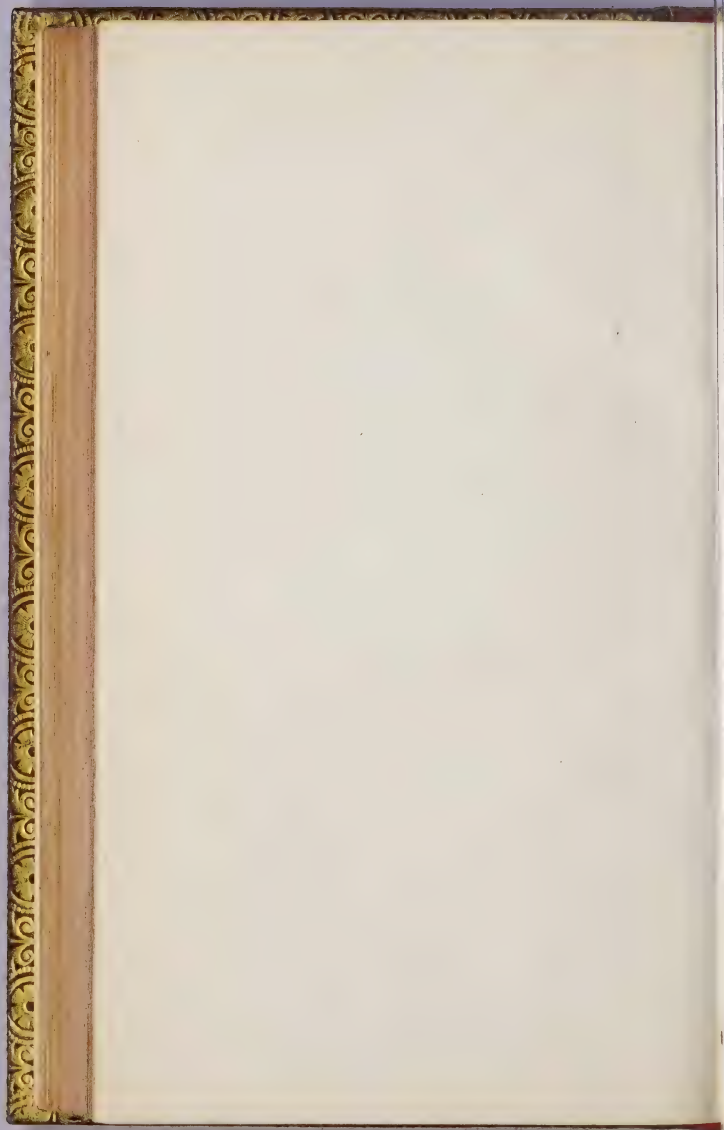


arks thereof that flew abroad, so much against his will, (by reason of that continual vigilance, whereby he always procured that his actions might be concealed from Men's, and only acceptable to God's eyes) these alone, I say, were sufficient to make his life be accounted for miraculous. And this very justly: For, whosoever considers the frailty of our Nature, its reluctance to Vertue, and inconstancy in practising it; and, withall, the heroicall actions, and perseverance of *Gregory*, may very plainly perceive, that his manner of life was no less miraculous, and is as rarely seen as it is to raise the Dead, & perform by the grace of God other like Supernatural works. Now, that so far forgetting all his contents; his disengagement from things of flesh, and blood; Poverty, both interiour, and exteriour, so well observed; his Mortification, and Abstinences, not only from things that least the Body, but likewise from those that do renew the Spirit, and help in part to discharge the charges of such as traffick in Spiritual Matters; such a wonderful Silence so rarely seen, interrupted in due times with Sentences, which in few words had such great effects; a neglecting of his own conveniences so far, as to have his mind meerly on God, and almost totally to forget himself; a profound Humility, whereby he thought

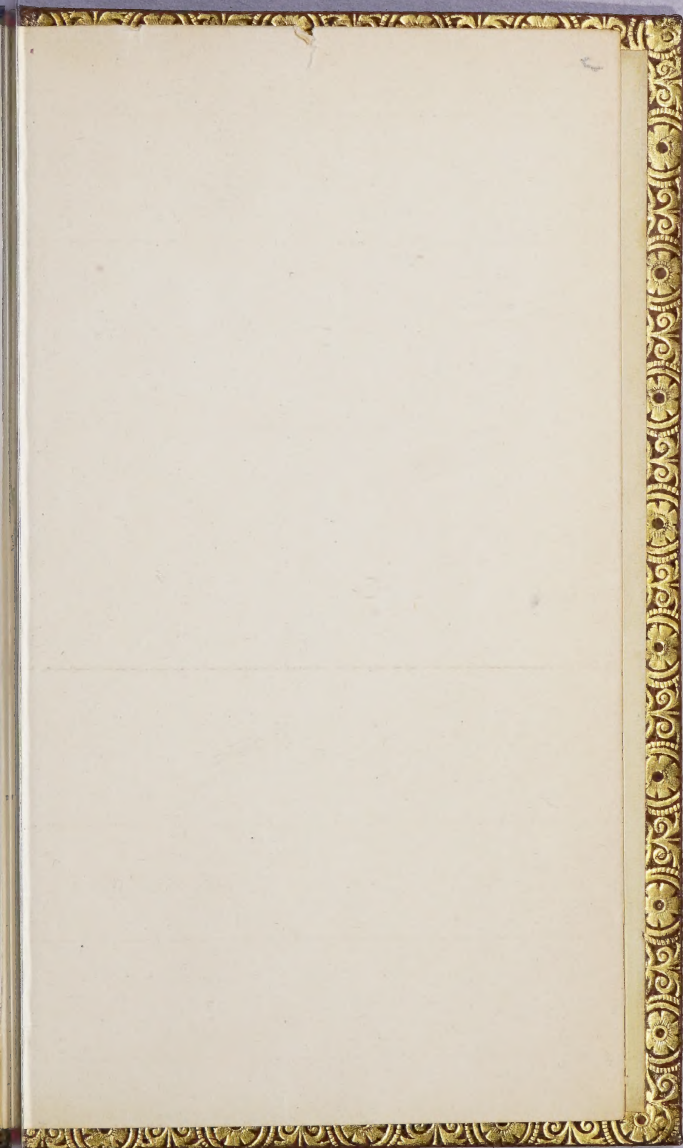
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thought so basely of himself, and so well of  
all besides; such a confidence in, and parti-  
cular resignation to, *God*, desiring rather to  
rely on the Providence of his *Majesty*, than  
the care of *Men*; the not speaking an idle  
word (a defect ordinary, even amongst per-  
sons very perfect;) the shewing so great  
discretion as never to become tedious or  
offensive to his Neighbours, yet without  
failing to aid them in their necessities; an  
invincible Patience, wherewith he sustained  
such troublesome persecutions, & slanders,  
as the Devil invented to obscure his repu-  
tation; an universal Knowledge of the  
*Holy Scriptures*, wherein he had for his Ma-  
ster the *Holy Ghost*; And lastly, such a per-  
fect Union with God in his Spirit, and his  
most high Prayer, continued throughout  
the whole course of his life, so as that the  
diversity of times, places, or persons did  
not interrupt it; These were all so many  
Miracles wrought by God in his Servant  
*Gregory*; and do assure us how prevalent  
his Intercession is with his *Divine Majesty*;  
that thereby also we may procure to imi-  
tate his Vertues; and thus more advance  
the Glory of *God*, devotion to the *Saint*,  
and our own good: the only thing that I  
designed, in writing this *Book*. Farewell.

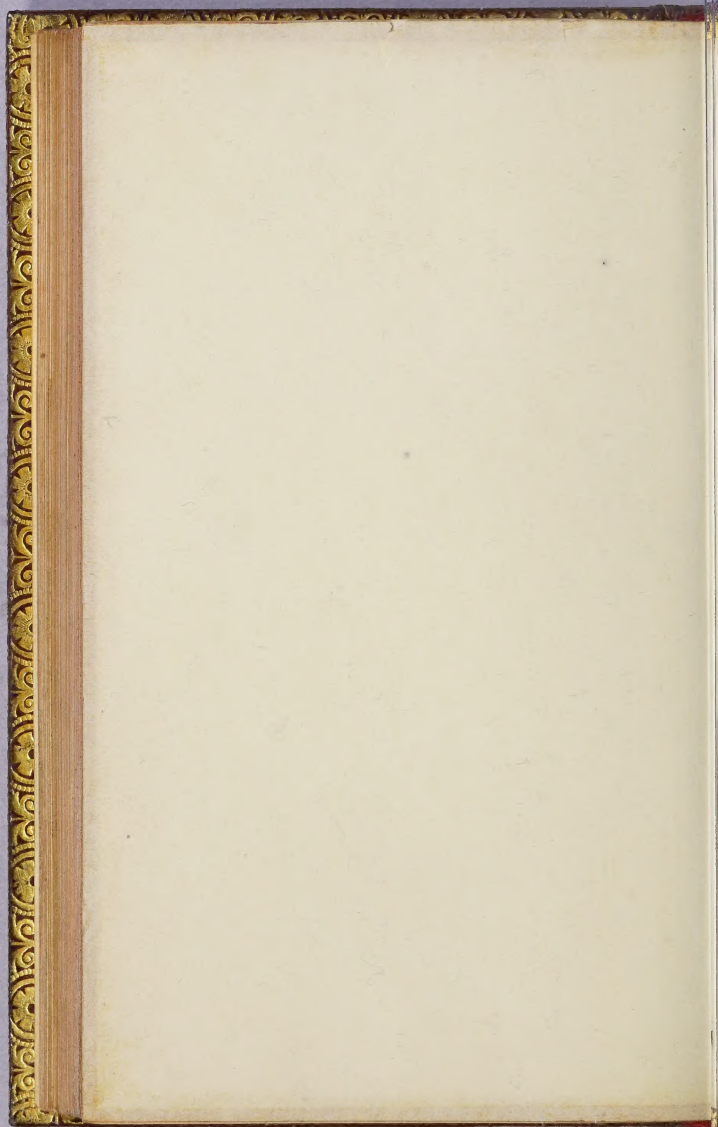
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